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Literacy Ontario

Naasaab Izhi-anishinaabebii'igeng

Conference Report

August 8, 9, 10, 1996
MacDonald Block,
900 Bay Street,
Toronto, Ontario

A Conference to find a Common Anishinaabemowin Writing System

Literacy and Basic Skills Section
Workplace Preparation Branch
Ministry of Education and Training

Ontario

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A Conference to find a Common
Anishinaabemowin Writing System

Submitted by Pat Ningewance

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Gichi-miigwech

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- to the Ministry of Education and Training (MET) that funded this important conference, especially John Stanley,
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Pat Ningewance

Table of Contents

Executive Summary ... 2
Glossary of Linguistic Terminology ... 3
Introduction ... 6
The Project ... 10
The Steering Committee ... 11
Co-ordinator's Activities ... 16
Preparation For The Conference ... 19
The Conference ... 25
Report and Recommendations From Each Workshop ... 30
The Advantages and Disadvantages of Each Orthography System ... 36

Appendices

Appendix "A": Orthographies by Province and State ... 38
Appendix "B": Conference Programme ... 39
Appendix "C": Delegates ... 40
Appendix "D": Orthographies ... 48

Naasaab Izhi-Anishinaabebii’igeng

Report of the Conference to Find a Common Writing System for the Anishinaabemowin

Executive Summary

Two hundred Anishinaabe teachers, Elders, translators, administrators, language activists, and students met in Toronto from 8 to 10 August, 1996 to find a common Anishinaabemowin orthography. They came from Quebec, Ontario, Manitoba, Saskatchewan, Alberta, Michigan, Wisconsin, and Minnesota.

They chose the "Double Vowel" system as the International Anishinaabe orthography because it is the system of writing that the Anishinaabeg use on both sides of the international boundary. They also recognise the value and importance of syllabics as part of their linguistic heritage.

The delegates compared the various orthographies that are now used. There were three "systems" used: the Double Vowel system which is used in Ontario (Native Language Instructors' Program), Manitoba (Manitoba Association for Native Languages), Michigan, Wisconsin and Minnesota; the Macron system users were fewer in number, coming from Saskatchewan and Quebec; and Folk Phonetic, not really a system, but the way that many language teachers and fluent speakers still write their language "as it sounds." The third way of writing is not consistent and differs from writer to writer.

The only difference between Double Vowel and Macron is in the long vowels:

Macron Users:	e	i	í	o	ó	a	á
Double Vowel Users:	e	i	ii	o	oo	a	aa

Furthermore, the following consonants were agreed upon:

Double Vowel	**k/g**	**t/d**	**p/b**	**y**	**h**	**sh/zh**	**s/z**	**ch/j**	**w**	**n**	**m**	’
Macron												
Quebec:	**k/g**	**t/d**	**p/b**	**y**	**h**	**sh/j**	**s/z**	**ch/dj**	**w**	**n**	**m**	**h**
Saskatchewan	**k/g**	**t/d**	**p/b**	**y**	**h**	**š**	**hs/s**	**č**	**w**	**n**	**m**	**h**

The Double Vowel system prevailed because of its larger number of users. Due to the time, the delegates did not look at standardising the nasal vowels, glottal stops, use of punctuation, or developing vocabulary (neologisms).

Glossary of Linguistic Terminology

Linguistic terminology is defined for the convenience of the Anishinaabemowin language teachers who are self-taught or who have not been formally trained to teach the Anishinaabemowin language. These terms are used throughout this report.

common orthography: A spelling system that is agreed upon by all users.

consistency: Agreement of parts to one another.

consonant: A sound that is not a vowel. Ojibwe, Saulteaux, Chippewa and Algonquin teachers use these consonants: b, c, d, g, h, j, k, m, n, p, s, t, w, y, z.

culture: The language, customs, values, beliefs, art forms, and achievement of a society.

curriculum: The knowledge, information, abilities, activities, materials, and skills which are included in the teaching of any subject.

dialect: The language spoken at the community level. Although it is similar to the language spoken in the surrounding area, a dialect has its own vocabulary, grammar, intonation, and expressions unique to that community.

dictionary: A list of words and their meanings in the same language (unilingual dictionary) or in a contrasting language (bilingual dictionary).

"Double Vowel System": The system of writing Ojibwe and Chippewa that doubles the long vowels instead of marking them. It is also called the Fiero system after the Minnesota missionary Charles Fiero who devised it in the late 1950's.

Fiero System: See above.

Folk Phonetic System: Writing the language "as it sounds" using English (or French) spelling. Some examples: chee-mahn/jeemahn (boat), ekway/equay/eequay (woman).

glossary: A short list of words and their meanings.

glottal stop: A consonant which is made with a momentary stoppage of breath. It is expressed sometimes with an apostrophe or with h. Some examples: ma'iingan/mahiingan (wolf). In some dialects, it is actually pronounced as "h".

grammar: The recurring patterns of language elements as they occur in forms of words and in arrangements of words in utterances.

language: The words, their pronunciation, and the methods of combining them used and understood by a considerable community.

language family: A group of related languages. They have some common vocabulary and a similar grammar. Anishinaabemowin and Cree belong to the same language family although they are different languages. The words for river and knife are the same for both languages, for example.

lexicography: The editing or making of a dictionary; compiling words and their definitions alphabetically.

lexicon: An alphabetical arrangement of the words in a language and their definitions; a dictionary.

linguistics: The science which systematically analyses and describes a language as used by native speakers. There are several branches of linguistic science, such as historical, comparative, and contrastive.

literacy: Being able to read and write. The Ontario Ministry of Education and Training uses as its definition ...Literacy is the ability to read, write, calculate, speak, and understand, as well as sign (for the Deaf) and communicate in other forms of language, according to need. It is a continuum of these skills necessary for everyday life in the home, at work, in education and in the community.

long vowel: A vowel that takes longer to utter. Some examples of long vowels: jiimaan/jímán (boat), googii/gógí (dives)

"Macron System": The system of writing the language where the long vowels are marked, instead of being "lengthened" by doubling. Example: ozhítá (he/she gets ready), ámó (bee)

neologism: A newly formed word, usually developed in order to describe a new invention or idea. Example: car – odaabaan (that which hauls or is hauled)

orthography: A spelling system.

Roman orthography: A writing system with the alphabet used in the Latin language. Any Anishinaabe person writing their language uses the Roman orthography, regardless of the orthography – double vowel, macron, folk phonetic.

short vowel: A short vowel is one that takes less time to say than a "long vowel". Example: amo, but not aamoo.

standardisation: Conforming to an agreed standard.

syllabics (syllabic writing): A writing system where each symbol stands for a consonant-and-vowel or just a vowel or consonant.

Syllabic chart

e	i/ii	o/oo	a/aa	finals
ᐁ	ᐃ	ᐅ	ᐊ	
ᐯ	ᐱ	ᐳ	ᐸ	ᑊ
ᑌ	ᑎ	ᑐ	ᑕ	ᐟ
ᒣ	ᒥ	ᒧ	ᒪ	ᒼ
ᑫ	ᑭ	ᑯ	ᑲ	ᐠ
ᓭ	ᓯ	ᓱ	ᓴ	ᐢ
ᔦ	ᔨ	ᔪ	ᔭ	ᔾ
ᓀ	ᓂ	ᓄ	ᓇ	ᐣ
ᔐ	ᔑ	ᔓ	ᔕ	ᔥ
ᐌ	ᐎ	ᐒ	ᐗ	ᐤ

Examples:

a ni mo sh (dog) i kwe wa g (women)

ᐊ ᓂ ᒧ ᔥ ᐊᓂᒧᔥ ᐃ ᑵ ᐗ ᐠ ᐃᑵᐗᐠ

bi mo se (he or she walks)

ᐱ ᒧ ᓭ ᐱᒧᓭ

o sh ki ma zi na i ga n (new book)

ᐅ ᔥ ᑭ ᒪ ᓯ ᓇ ᐃ ᑲ ᐣ ᐅᔥᑭᒪᓯᓇᐃᑲᐣ

zhoo sh kwa i gan a g (irons)

ᔓ ᔥ ᑿ ᐃ ᑲ ᓇ ᐠ ᔓᔥᑿᐃᑲᓇᐠ

terminology: The technical or special terms used in a subject.

voiced sound: A sound made with the vocal cords vibrating. Here are some that the Anishinaabeg use: b, g, d, j/dj, zh/j, z.

voiceless sound: A sound made while the vocal cords are not vibrating. Here are some that Anishinaabemowin uses: p, k, t, ch/č, sh/c, s.

vowel: One of a class of speech sounds in the articulation of which the oral part of the breath channel is not blocked and is not constricted enough to cause audible friction. The Anishinaabemowin speakers use these combinations of letters: e, i, í, ii, o, ó, oo, a, á, aa.

vowel length: The time it takes to utter a vowel. In Anishinaabemowin, there are four long vowels: e, ii, oo, aa and three short: i, o, a.

Introduction

The Aboriginal Standardisation Project

The Ontario Ministry of Education and Training (MET), through the Literacy and Basic Skills Section, developed a multi-year proposal for Aboriginal language standardisation as part of its mandate for Aboriginal literacy. The Literacy and Basic Skills Section assists Ontario Aboriginals to standardise their languages. The Ministry provides funding to Aboriginal organisations in Ontario to develop standard literary forms and to prepare Native language materials for use in Native adult literacy agencies. The objective is to ensure the revitalisation, survival, and functional use of Ontario's thirteen Native languages.

The Anishinaabemowin Conference had some precedents in Aboriginal language standardisation in Canada and in other parts of the world where Aboriginal people dwell. The following projects have been initiated in recent years.

Mohawk Language Standardisation Project

Before 1992, Mohawk did not "have a standard writing system ... Standardisation of the written form of the language is required to produce quality materials and to avoid fragmentation of a language", says the 1995 report. The Mohawk language is intact only among the Elders. Many younger people have grown up not speaking or hearing Mohawk in their homes. Mohawk is being taught in many schools now. In early 1993, the Ministry staff began meeting with the Mohawk members to determine if they wished to develop a standard literacy form of Mohawk and to establish which organisation would be willing to co-sponsor such a project. The Mohawks formed a Conference Planning Committee and hired Dorothy Lazore as co-ordinator. The communities agreed to standardise their writing system. In August 1993, about fifty Mohawk Elders and teachers met for four days at Tyendinaga. The Conference was funded by three Ontario Ministries, including that of Education and Training. On the last day, the delegates' recommendations were reviewed and finalised. The orthography had been standardised and methods to coin new words were approved. The project co-ordinator's report was sent to each of the six Mohawk Nations band office. The Band Councils will review the report and approve it through Band Council Resolutions, endorsing its recommendations, and requiring the use of the approved standard orthography of Mohawk on its territory.

Cree Syllabic Standardisation Conference

The Crees on the western James Bay coast met on February 1996 to standardise the syllabic writing that they use. They came from Fort Severn, Attawapiskat, Kashechewan, Fort Albany and Moose Factory. Their coordinator was Greg Spence.

The Dene Language Standardisation Project

In 1985, following a comprehensive language study, a Task Force on Aboriginal Language in the Northwest Territories recommended that the Dene standardise their writing systems. The five Athapaskan or Dene Nations (Loucheux, Dogrib, Chippewayan, South Slavey, and North Slavey) began that process in 1987. This project's mandate was to develop recommendations on standardisation, as well as to establish rules for grammar, spelling, and pronunciation for the five languages. The hoped for result would be the preservation of the Dene languages, assuming there was more widespread Dene language literacy and publication of Native language materials.

Dene Elders, language teachers, and fluent speakers formed the Planning Committee. They adopted and standardised the writing system using the Roman alphabet. The direct outcome of this project has been the publication of more Dene language materials for use in their schools and in their communities

Maori Language Orthography Standardisation

Not only in this part of the world are Native people striving to revive or maintain their languages by standardising their writing systems. The Maoris in New Zealand standardised the writing of their language in 1958 when the New Zealand government decided that all Maori publications should be written in a standard orthography. Written Maori can now be understood by any tribe regardless of dialect or region.

The Anishinaabemowin Project

This project is not about standardising the Anishinaabe language. At this conference, it was obvious that there are as many Anishinaabemowin dialects as there are Anishinaabemowin communities. We were not trying to change the language of each community. Each community has the right to speak its own language or dialect.

There are many reasons for the Anishinaabe people, from across the land, to use one standard spelling for the Anishinaabe language.

1. Our language is rapidly disappearing. We are unable to teach our languages at home in the same way that we fluent speakers learned it. We allow too many obstacles to block the teaching of our language in the home – English-language television and radio, English-language books, parents' preference to speak English with each other and to their children, lack of Native terminology for modern items and concepts, and perhaps, living in an English-speaking environment (urban or

rural). The children must then learn their language at school. The language is written when it is taught at school. At schools, when students learn their language, their teachers use different orthographies or ways of writing the Anishinaabe language. Sometimes a teacher who has not been trained in a writing system will spell a word several different ways in a single lesson. This practice is confusing to a student. Imagine learning to spell in English and the word "school" was spelled in different ways in the same book. This example is actually what happens in many instances. As well, our people still migrate from territory to territory. Anishinaabe families move from rural to urban areas, or from town to town. It would be helpful for them to have their language spelled the same everywhere they go.

2. Using a common writing system will make our language easier to learn. Language teachers must learn how to teach their language in the classroom setting. They must learn that Anishinaabemowin consists of seven distinct vowels and a certain number of voiced/voiceless consonants, and that it has a grammar. They learn to spell the long vowels differently from short vowels, and voiced consonants from voiceless consonants. Then they can properly teach Anishinaabe grammar to students. When the students learn the grammatical rules, they can grasp the "feel" of the language and will be able to formulate their own sentences sooner. It is necessary to "dissect" our language in order to understand its structure. Only then can it be taught and re-introduced to English-speaking Anishinaabe children and adults in classrooms or by correspondence.

3. We will raise the stature of our language if we use a common spelling system. Our language will be made more credible and "official" to the Anishinaabeg when written consistently everywhere it is spoken. It will no longer be primarily oral. Languages with a long history of literacy are sometimes seen as being "better" than those without.

4. When we learn to write our language accurately, we can learn new words – ancient words or newly-coined words. It is like using a tape recorder. You can spell a new word and be sure to pronounce it properly. In this way we can learn words used by speakers of other Anishinaabe dialects. We will be able to enrich our own language if we were to expand our vocabulary. At least, we would learn to appreciate more fully our language.

5. If we were to use a common spelling system, we could publish more Anishinaabe language story books, dictionaries, grammar books, workbooks, and other language materials and distribute them more widely. We could send them outside our own territories because teachers of other dialects could still read our materials. For instance, Alberta's Anishinaabemowin books can be used in Minnesota even though they are of different dialects. The Anishinaabe language is still basically the same. This unity can be emphasised by using one common spelling system everywhere. Teachers will also have access to a wider range of language books. They will not have to spend as much time developing teaching materials.

6. If Anishinaabe language books were written and published in greater numbers, it would lower the cost of each book. More money could then be spent on artwork, colour, and hard-cover books so these books can rival any English or French-language books on the market. Children need to see their language contained in beautiful, well-made books, creating more work for Anishinaabe artists, writers, and translators.
7. When we use a common writing system, it will help fluent Anishinaabeg to become literate in their language. Once a person can read the Anishinaabe language easily, then an individual can read it fluently like one can read English out loud at a natural pace. Then we can write original scripts in our languages and produce good quality radios, videos, and plays. The old method is to write scripts in English and then to translate them. This method results in a limited and colourless version of our language.

These reasons demonstrate why it will be beneficial to use one common spelling system for the Anishinaabe language.

The Project

This project began as part of the Ministry of Education and Training's (MET) Aboriginal Language Standardisation (ALS) Project. The Project's objectives are to ensure the revitalisation of Ontario's Aboriginal languages and to respond to the needs of Aboriginal peoples in Ontario while ensuring the survival and functional use of their language. MET funded the thirteen Aboriginal language communities in Ontario to standardise and codify their languages.

Lac Seul First Nation member Pat Ningewance wrote a proposal to hold an orthography standardisation conference which she sent to every Anishinaabe Nation in Ontario. She asked for a co-sponsor. Only Lac Seul offered to co-sponsor the Anishinaabemowin project with MET. No other First Nation responded. The agreement was signed on 13 February 1995. Pat began as the project co-ordinator. She is fluent, uses the Double Vowel system, and has experience in language teaching, media, and co-ordinating language projects. Her responsibilities were:

- to form a steering committee made up of language specialists from the regions;
- to develop a questionnaire that would be used as a consulting tool;
- to organise the three-day conference;
- to contact Ojibwe, Chippewa, Algonquin, and Saulteaux Elders, students, and language teachers,
- to publicise the conference;
- to hire help as required; and
- to write and translate the final report after the conference.

The Steering Committee

To form the Project Steering Committee, the Co-ordinator contacted Anishinaabemowin teachers and program administrators (and one linguist) from as far east as Quebec and as far west as Saskatchewan and invited them to the first meeting.

Terms of Reference for the Steering Committee were:

- to guide the coordinator;
- to inform the coordinator of language issures in their area;
- to make decisions; and
- to raise funding.

The Steering Committee Members:

Pauline Decontie, Algonquin language specialist, Kitigan-Zibi. She was born and raised in Maniwaki, Quebec. She is familiar with the history of the Algonquin language and culture. She uses the Macron system for writing.

Agnes PeeAce, Saulteaux Language Curriculum Developer/Researcher, Saskatchewan Indian Cultural Centre, Saskatoon. She has also been a Saulteaux language teacher at Saskatchewan Indian Federated College, Saskatoon campus. She was born and raised in Yellow Quill Reserve, Saskatchewan. She uses the Macron system.

Lena Odjig White, Nishnaabemwin language teacher. She was born and raised in Wikwemikong, Manitoulin Island, Ontario and is a former Director of the Native Language Instructors Program at Lakehead University, Thunder Bay, Ontario. She now lives in Roseau Reserve, Manitoba. She uses the Double Vowel System for writing.

Nancy Jones, Ojibwe Elder and language teacher in Fort Frances, Ontario. She was born and raised in Nigickousemenekaning, Ontario. She uses the Double Vowel System.

Eunice Perez, Fluent Anishinaabemowin speaker and Executive Director of the Manitoba Association for Native Languages (MANL), Winnipeg. She was born and raised in Sandy Bay, Manitoba. MANL promotes the use of the Double Vowel system throughout Manitoba. Eunice was sometimes accompanied or replaced by MANL staff member Carol Beaulieu.

Dr. John Nichols, a linguist who has worked with Anishinaabemowin for many years in Minnesota, Ontario, and Manitoba, and teaches at the University of Manitoba. He uses the Double Vowel System, the Macron system, and syllabics.

Dolores Wakefield, Minneapolis, Minnesota. Ojibwe Elder and Language Instructor at the University of Minneapolis, at the time. She now is retired from teaching. She uses the folk phonetic system.

The First Steering Committee Meeting

The steering committee met first at the Avila Centre, Lakehead University, Thunder Bay, on 22 July 1995. Present were:

- Carol Beaulieu, Manitoba (for Eunice Perez)
- Pauline Decontie, Quebec
- Nancy Jones, Northern Ontario
- John Nichols, Linguist
- Pat Ningewance, Co-ordinator
- Agnes PeeAce, Saskatchewan
- Dolores Wakefield, Minnesota
- Lena White, Southern Ontario

Regrets:

- John Stanley, MET, Toronto
- Doug Anderson, MET, Toronto
- Eunice Perez, MANL, Manitoba

At the first meeting, the Committee Members reviewed the project proposal. They added information pertinent to their geographical areas. They agreed to hold the three-day conference in Toronto from 8 to 10 August 1996. The sole objective of the Toronto conference would be to choose one common writing system for writing the Anishinaabemowin language. The committee decided that "a common writing system for Ojibwe, Saulteaux, Chippewa, and Algonquin" would be the term that would be used from now on instead of "standardisation of Ojibwe, Saulteaux, Chippewa, and Algonquin orthography". The term "standardisation" has negative connotations, such as Ojibwe, Saulteaux, Chippewa, and Algonquin peoples having to change their language. They also decided, by consensus, that the Ojibwe, Saulteaux, Chippewa and Algonquin term would be "Naasaab izhi-anishinaabebii'igeng" ("writing Anishinaabemowin the same way") to describe the conference goal. It was anticipated that there would be no time to make decisions on any other topics, just the orthography issue. The Steering Committee members all spoke on the need to have a common writing system – across the land, across boundaries – so that teaching materials and books could be shared. If a common writing system were chosen, publishers could print higher quality books. Many teachers also feel isolated when having to develop their own materials. After this conference it was hoped they would feel part of a larger language teaching community. Books, short novels, song books, grammar reference books, and video/radio drama/play scripts can be mass-produced. The language of students will be enriched by reading books written in other dialects but in the same orthography; it could expose them to other Anishinaabemowin dialects. The new official orthography will "legitimise" the language and raise its prestige in the eyes of students. An official, permanent, widely-used orthography may stimulate more creative writing in Anishinaabemowin when writers know that their work will have wider readership.

Mrs. Decontie described a similar orthography development process in Quebec. Children learning Algonquin were asked to choose the orthography that they could best use. That orthography was adopted for the Algonquin dictionary.

As for syllabic writing, the six Ojibwe communities in the Sioux Lookout District use only syllabics in their schools. The school in Pikangikum publishes its own reading books and teaching materials in syllabics. Syllabics would be the only option for this community.

It was decided that students would be delegates at this conference. They did not have to be fluent speakers.

Second Steering Committee Meeting

It was held on 25 May at the Manitoba Indian Cultural Education Centre in Winnipeg.

Present were:

- Carol Beaulieu, Manitoba
- Pauline Decontie, Quebec
- Nancy Jones, Northern Ontario
- John Nichols, Linguist
- Patricia Ningewance, Co-ordinator
- Agnes PeeAce, Saskatchewan
- Eunice Perez, Manitoba
- John Stanley, MET
- Lena White, Southern Ontario

Observers:

- Roger Roulette
- Brian Cochrane

The committee met to discuss the progress of the co-ordinator's activities thus far. The co-ordinator commented on the remarks made by Elders and language teachers from the questionnaires distributed and from conversations. People are concerned about having to write the language. "We didn't have to write the language before and we were fine." There was a suggestion from the group that pictographs be introduced or spoken about in the conference. Pictographs were the original writing system that the Anishinaabe used in prehistoric times. What role could they fill now and what can we learn from them today? In short, a writing system has always existed. We need to create the awareness of the different writing systems. We must use common words at the conference, – the Anishinaabe vocabulary understood by the Anishinaabe people across the land, so that there is little misunderstanding or confusion. Dialects do exist.

The conference schedule was discussed. The conference objective is to bring together users of the different orthographies from the United States and Canada and have them choose one system by consensus. To begin, the co-ordinator had divided the Anishinaabe territory into five areas:

1) the west which includes Alberta and Saskatchewan;
2) northwestern Ontario and Quebec;
3) the United States (North Dakota, Minnesota, Wisconsin, Michigan);
4) southern Ontario including Manitoulin Island; and
5) Manitoba.

Ideally, the delegates should come from the five areas in equal numbers. For instance, we would want the same number of macron-using Francophone Algonquins as the double-vowel users from southern Ontario. Since two hundred would be the desired number of conference delegates, about forty delegates should come from each area. Ten facilitators would take approximately twenty delegates for each workshop, that is, four people from each area. Because the conference would be taking place in Toronto, there would be more double-vowel users from southern Ontario attending. As many delegates from the west as possible should be encouraged to attend. As well, those teachers from everywhere that use the folk phonetic spelling would be encouraged to attend too. This conference would not be just for the double-vowel or macron users.

The committee discussed how the delegates would be chosen, what delegates would be asked to speak. The delegates would choose by consensus and not by voting. If voting were done, there would be losers.

It will be called an Anishinaabe conference and Anishinaabemowin would be used constantly by the staff and facilitators. There would be no simultaneous translation as it was too costly and the facilitators were already bilingual. The workshops would be conducted in Anishinaabemowin as much as possible. The delegates would be chosen on the basis of their (1) location, (2) knowledge of Anishinaabemowin, (3) being Aboriginal [white students could not be delegates] and (4) literacy in Anishinaabemowin, whenever possible. The conference schedule would be as follows:

Facilitators

The facilitators would meet for two days before the conference in order to become informed on all the literacy issues, various orthographies, and terminology.

Day One	In the morning plenary session, there would be introductions and greetings from all the areas. The chairperson would address the linguistic issues that led to having an orthography standardisation conference. Delegates would be asked to focus on the topic of orthography. Many language conferences have occurred in Canada and USA to discuss language loss. Now we must look at orthographies that are used and choose one that we can all use. The consensus procedure to be followed will be outlined. The groups will break up and move into their rooms to begin the discussions on orthography use.

Day Two	The groups would continue to meet in their groups of twenty to thirty delegates. By the end of this day, they should have gone through the exercises and discussions, and have been able to choose one orthography by consensus.
Day Three	The delegates would meet in the plenary room on this last day and present their group's recommendations. In the end, one orthography should be chosen for use.

Third Steering Committee Meeting

The next Steering Committee meeting was held in Kenora, Ontario, on July 20, 1996.

Present were:

- Carol Beaulieu, Manitoba
- Pauline Decontie, Quebec
- Nancy Jones, Northern Ontario
- Pat Ningewance, Co-ordinator
- Agnes PeeAce, Saskatchewan
- Eunice Perez, Manitoba
- Tracey Robinson, Asst. Co-ordinator
- John Stanley, MET

The meeting was held on Powwow Island at Rat Portage First Nation. The co-ordinator reported on the conference planning. Nancy Jones opened the meeting with a prayer.

Staff

The co-ordinator introduced the conference staff. The staff member present was the Assistant Co-ordinator Tracy Robinson who is from Swan Lake, Manitoba. Tracy does not speak Anishinaabemowin but previously helped organise a national conference. Daisy Kejick, Conference Assistant for the Elders, is from Lac Seul and speaks fluent Anishinaabemowin. She is able to talk easily to delegates including Elders from Quebec to Saskatchewan and who prefer to speak Anishinaabemowin.
A part-time staff person was university Anishinaabemowin language student Natasha Henderson from Sageeng (Ft. Alexander) First Nation in Manitoba. A chairperson would not be hired. The committee asked the co-ordinator to take that role since she was familiar with the objectives and orthographical issues.

Delegates

There was a list of 130 signed-up conference delegates. The committee submitted more names. Anihshininii-mowin (Oji-crees or Severn Ojibwe) will come as observers. Three Woodland Cultural Centre staff will arrive from Brantford to meet with conference staff and facilitators at the orientation meeting. They are experienced in holding conferences and will help to prepare handout materials and name tags.

Co-ordinator's Activities

April 1995

Pat made contact with Agnes PeeAce, Language Program Co-ordinator with the Saskatoon Cultural Centre and Saulteaux Language Instructor at the University of Saskatchewan. Mrs. PeeAce invited Pat to meet with Saulteaux language teachers at a meeting in Yellow Quill Reserve in Saskatchewan. She facilitated the symposium which met to discuss their orthography in Yellow Quill Reserve. Pat made a presentation telling them of this project and the plan for a conference in 1996 to standardise the orthography.

July 1995

First Steering Committee meeting in Thunder Bay, Ontario.

August 1995

Pat travelled to Vancouver, British Columbia, to attend a conference on Aboriginal publishing. She participated in a workshop that dealt with issues in Aboriginal language publishing. She met new Anishinaabemowin language teachers and students who live in British Columbia. They filled out the questionnaire in order to attend the August conference. Some Saskatchewan Saulteaux language teachers and publishers were also there to discuss Aboriginal language publishing.

September 1995

Pat attended a meeting in Kenora of Treaty Three teachers, including those who teach the Anishinaabemowin language in First Nation schools. She was part of a panel discussion on language retention.

October 1995

Pat attended a symposium of Anishinaabemowin language teachers in Grand Rapids, Minnesota. The local university sponsored this symposium, offering course credits to language students who were attending the conference. She spoke about standardisation of Anishinaabemowin language orthography and the upcoming conference.

November 1995

In mid-November, she flew to Ottawa and travelled to meet Algonquins in Golden Lake, Ontario, with Mrs. Pauline Decontie. They went to see Algonquin language teachers and school committee members there. They went on to Maniwaki, Quebec, where Mrs. Decontie works. Pat met her colleagues, including Mr. Ernest McGregor, compiler of the Algonquin Lexicon. They continued on to Amos, Quebec, to meet with

Algonquin teachers from the nearby reserve, and later to Rouyn-Noranda. Since the co-ordinator's high school French was rather rusty, it was more efficient to speak in the Anishinaabe language when French and English became difficult. There was not much of a dialect problem when we spoke in our languages. There was no strange vocabulary. The next day they travelled south to Temiscaming to meet with other Algonquin teachers. Pat then travelled by bus to Toronto in order to meet with the Conference facility personnel and a Ministry official. She looked at the main meeting room at the MacDonald Block where the conference would take place.

The following day, she went by bus to Lansing, Michigan, to meet with Joan Webkamigad, Michigan Department of Education. She also attempted to meet with Candace Escoval, Ojibwe language teacher in Chicago, and Ojibwe language teachers in Green Bay, Wisconsin but she became ill and flew home.

1996

January 1996

Pat travelled to Sault Ste. Marie, Michigan, to attend the founding meeting of the Board of Directors of Anishinaabemowin Tek, of which she was a member. Its mandate is to preserve and maintain the Nishnaabemowin language throughout the region. She made a short presentation to the group about the conference this coming summer. The group is made up of Nishnaabemowin language teachers and administrators from southern Ontario, mostly from Manitoulin Island. She was the sole western, Anishinaabemowin representative. On her way back to Lac Seul, she stopped at Marquette, Michigan, to meet with Don Chosa, who teaches Ojibwe at the University of Northern Michigan in Marquette but only the director of the Indian Studies program was able to meet with her. She stopped at the Fond Du Lac Community College in Duluth, Minnesota, to meet with Wilf Cyr, an Anishnaabemowin language instructor. He agreed to be a facilitator for the coming conference. He is originally from northwestern Ontario but teaches at the Fond Du Lac Community College.

February 1996

She travelled to the Canadian Indian Teachers Education Program conference in Vancouver, British Columbia, to hold a workshop on the topic of Anishinaabemowin language orthography standardisation. Ojibwe and Saulteaux language teachers and students who live in B. C. and other provinces took part in this workshop.

On 22 February, Pat made a presentation at the Native language teachers' conference in Winnipeg sponsored by the Manitoba Association for Native Languages.

March 1996

Pat attended a regional annual Ojibwe Language Conference in Sault Ste Marie, from 28 to 30 March and she did a workshop on the coming conference, distributed posters, and collected names of Anishnaabemowin language teachers who would attend. She met Don Soscia from Marquette and spoke to him about the conference. She also met Stella Kichi-moniyas from Saskatchewan who agreed to be a facilitator.

April 1996

The co-ordinator went to Milles Lacs, Minnesota, to make a presentation on Anishnaabemowin orthography standardisation at the annual National Aboriginal Languages Issues (NALI) Conference. She took the video and distributed the posters there. There she met Ojibwe language teachers, administrators, and language students. A group of language activists and teachers were there from Lacs Courtes Oreilles.

May 1996

From 1 to 3 May, the co-ordinator went to Saskatoon in order to attend the Saskatchewan Indian Cultural Centre (SICC) Saskatchewan First Nations Language Instructors' Workshop. Pat met the Saulteaux language teachers who were present.

A steering committee took place on 25 May in Winnipeg.

June 1996

On 24 June, Tracey Robinson was hired as Assistant Conference Co-ordinator. Rooms at the Colony Hotel and Howard Johnson's were booked and payment made.

July 1996

On 4 July 1996, the co-ordinator went to Ottawa to meet with Gordon Big Canoe of the Department of Secretary of State, and with Dorothy Lazore of Kahnawake.

At the same time, Tracey flew to Saskatoon where she met SICC language student Sarah Machiskinic and they travelled by Greyhound Bus to Red Deer, Alberta. There, they met with Chief Alice Strawberry and her band councillors from the O'Chiese (Saulteaux) First Nation at Rocky Mountain House. She described the project to them and invited their Saulteaux language teachers, staff, and students to attend.

In mid-July, Natasha Henderson was hired as part-time help with organising the conference.

On 17 July 1996, the co-ordinator made a presentation at the weekly assembly of the Native Language Instructors Program (NLIP) at Lakehead University, Thunder Bay, Ontario. These are Ojibwe, Chippewa, and Saulteaux language teachers who are enrolled in language teaching courses. She talked about the orthography conference in Toronto and afterwards spoke individually with those teachers interested in attending. These teachers filled out the questionnaire.

Preparation For The Conference

1. Questionnaire

A one-page questionnaire was devised and sent out with the preliminary information packages to ask language teachers, Elders, and translators what orthographies they were presently using.

In the questionnaire, they were asked to translate this passage into their orthography: "Where I come from, everyone used to speak the Native language – children and the Elders. When we played, we spoke only our language. Now, it's very different. The youth don't speak the Anishinaabe language. They can't talk to their grandparents."

The questionnaire consisted of ten points:

1. They are asked to name their language: Algonquin, Chippewa, Ojibwe, or Saulteaux.
2. They then list their home area.
3. How long they have used the orthography.
4. What their occupation or status is.
5. Where they learned their writing system.
6. If they're happy with it.
7. They are also asked if they think the Algonquins, Chippewas, Ojibwes, and Saulteaux speak the same language and
8. If the above groups should use one common writing system,
9. Why the above groups should use one common writing system.
10. They are also asked to state how often they order or use materials written in other orthographies.

This questionnaire helped gather different orthographies and and showed which regions have diverse orthographies (Macron/Phonetic, Double Vowel/Phonetic). It also provided more information on local Native language issues.

2. Poster

A full-colour 14"x19" poster inviting Ojibwes, Saulteaux, Chippewas, and Algonquins to the orthography conference in Toronto was designed and drawn by the co-ordinator. Five hundred copies were printed and sent out with an information package to First Nations band offices, language teachers, Cultural Centres, Friendship Centres, Education Authority offices, and language development offices in Canada and the USA for the Anishinaabeg.

3. Video: "Naasaab Izhi-anishinaabebii'igeng" Finding a Common Ojibwe Orthography

The co-ordinator wrote the Anishinaabe-only language script for an 8-minute video on orthographical issues facing our language teachers. In September and October 1995, she produced this video, hiring local cameraman Victor Dobchuk and production assistant Maeengan Linklater to shoot this video, with Roger Roulette as the on-camera host. The shooting was done at two schools at Sageeng First Nation (Fort Alexander Reserve), Neechee Food Store, Manitoba Indian Cultural Education Centre library, Nijimahkwa Elementary School, and other locations around Winnipeg, Manitoba. The different Saulteaux, Ojibwe, Chippewa, and Algonquin orthographies used in the different regions throughout Canada and the United States were shown. The host cited the reasons why the Anishinaabeg should adopt one writing system. This video was shown as a visual aid at Native language conferences and workshops by the co-ordinator for the rest of the year, before the conference. The video was funded by the Ontario Heritage Foundation, an agency of the Ontario Ministry of Citizenship, Culture, and Recreation.

4. Contacting The Facilitators

During her travels, the co-ordinator contacted fluent and literate language teachers from Canada and the United States who were knowledgeable of language issues and asked them to facilitate workshops at the upcoming conference. The names of people who accepted this challenge follow.

Rene Barker is a fluent and literate (Double Vowel) Ojibwe from Manitoba. He now lives in Winnipeg, Manitoba.

Brian Cochrane is a fluent and literate (Double Vowel) Ojibwe from Couchiching, Ontario, but living in Lorette, Manitoba.

Pauline Decontie is a fluent and literate Algonquin from Quebec. She is also a Steering Committee member.

Laura James is a fluent and literate (Syllabics and Folk Phonetic) Ojibwe from Cat Lake, Ontario. She is presently an Anishnaabemowin language teacher for Pelican First Nation High School, in Sioux Lookout, Ontario.

Stella Kichimoniyas is a fluent and literate (Macron) Saulteaux from Kinistin, Saskatchewan. She is a Saulteaux language instructor at the Saskatchewan Indian Federated College in Regina, Saskatchewan.

Pat Ningewance replaced Wilf Cyr of Minnesota.

Agnes PeeAce is a fluent and literate (Macron) Saulteaux from Yellow Quill First Nation, Saskatchewan. She is a Saulteaux Language Developer with the Saskatchewan Indian Cultural Centre in Saskatoon and has taught the Saulteaux language for the Saskatchewan Indian Federated College, Saskatoon campus.

Roger Roulette is a fluent and literate (Double Vowel) Ojibwe from McGregor, Manitoba (Sandy Bay Band). He has taught Anishnaabemowin evening courses for the Manitoba Association for Native Languages in Winnipeg, Manitoba. He is presently documenting Ojibwe Elders' stories in the language for the Manitoba Indian Cultural Education Centre in Winnipeg, Manitoba.

Lois Thomas is a fluent and literate (Macron) Saulteaux from Kinistin, Saskatchewan. She is presently a Saulteaux language teacher in Saskatchewan.

5. Selection of Conference Delegates

Completed questionnaires were mailed to Lac Seul First Nation, Ontario. These questionnaires were filled out by language teachers, translators, Elders, education administrators, and language students. The co-ordinator also met potential delegates at consulting meetings, conferences, and workshops that she attended throughout the year. On 20 July the Steering Committee made the final selection so that equal numbers of delegates would come from the different regions, as much as possible. Language teachers most often responded to the questionnaire. Next were Elders and second-language learners and thirdly, the translators.

6. Facilitators' Preparatory Meeting

The facilitators arrived in Toronto on 5 August to be prepared by the co-ordinator for the conference. They met in the Colony Hotel which served as the working site. They introduced themselves and briefly described their background in the Anishinaabemowin language. They were given the planned three-day schedule. They played the two warm-up games to be used in their workshops and chose kinship terms that would be mutually understood by all the delegates from Quebec to Saskatchewan and the United States. They listed all the language issues to include in their opening remarks in the conference workshops. These issues had been identified at previous language conferences.

Then they took the list of delegates from the five areas. Delegates' names were assigned to each facilitator so that there would be an equal number of delegates from each area distributed in the nine workshops. The facilitator wanted to distribute evenly the students, Elders, and teachers so that no facilitator would have only Elders or teachers in their group.

To prepare visual aids, the facilitators studied orthographies – Double Vowel, Macron, Folk Phonetics, and Syllabics. They printed them on Bristle board, using coloured magic markers in order to show clearly the different systems in use.

Then they composed a sentence to be translated by each group. The sentence had to contain words which are exactly the same in all dialects. It also had to contain all the sounds of the language: all seven vowels, nasalised vowels, p/b, t/d, s/z, k/g, sh/c/s/zh/j, ch/j/tch/dj, m, n, y, h, w, kw. This sentence would be translated by each group as an exercise.

Familiarisation with the issues

The pre-conference questionnaire that was distributed had asked "Should the Anishinaabe language be standardised?" The following are some answers which reflect some of the issues that Ojibwe, Saulteaux, Chippewa, and Algonquin language teachers must contend with in their communities. The linguistic terminology was discussed briefly, so that the facilitators would be prepared to talk clearly about these ideas.

Some Language Issues (Should the Anishinaabe language be standardised?):

- "Ojibwe is an oral language, but the written language should be standardised"
- "I don't know. All these groups [who use their own system] will have to attend school to learn another way. We're already losing time with our language" (a university-trained Anishinaabemowin language teacher who uses Double-Vowel)
- "Yes, consistency [is good], but aren't most people using Double Vowel now anyway?" (a self-taught student who has studied Anishinaabemowin for ten years)
- "Possibly. Standardisation has its pros and cons." (a self-taught, Anishinaabemowin-language teacher who has taught ten years)
- "Yes. Native-as-a-Second-Language teachers need to share curriculum and teaching ideas written in the Native tongue. A standard orthography makes it easier to translate into the dialect you speak." (a university-trained Anishinaabemowin-language teacher who has used the Double Vowel system since 1979)
- "Yes, it would be nice but not critical. Sounds and imprinting on minds are more important." (a self-taught student of Anishinaabemowin)
- "I don't." (a university-trained Anishinaabemowin-language teacher)
- "I think that should be decided by each group. I don't think we should use colonial methods we are rejecting." (a university-trained student who has studied Anishinaabemowin for two years)
- "No, [because of] dialect differences. Just as long as their language does not lose the correct pronunciation." (a university-trained, Anishinaabemowin-language teacher who has taught for four years)
- "Yes. So that we may teach the young children our language since so many of us have lost our language." (a student of Anishinaabemowin)
- "We have to begin to our children from somewhere. We have to maintain some sort of system." (an Ojibwe)
- "No. Everyone should use the mother tongue taught in their area." (a university-trained Anishinaabemowin-language teacher)
- "Yes, so many teachers are using the double vowel system. So all teachers should use it in case one student should happen to learn from more than one teacher." (a university-trained Anishinaabemowin-language teacher who has taught for 4 years)
- "No, because of different dialects. The locations make it different." (an Ojibwe Elder)
- "We must not lose the unique features of our language."

- "We must use the double vowel system."
- "We give it time to get to know it."
- "We got to start from somewhere."
- "We do need one common writing system."
- "It's easy to teach young children how to read."
- "Teach first-level speaking and sounds. Level 2, start writing and reading"
- "Orthography standardising a good goal, double vowel a good system"
- "Only 15 of us who speak the language at home"
- "I look forward to seeing the written language but also agree it should be spoken. My parents were ashamed to teach me Ojibwe"
- "Syllabics, phonetic and now double vowel. For Native language"
- "I don't know." (an Ojibwe)
- "It would be good if it means just standardising the writing system and not the language itself."
- "Yes. Because we are losing our language. When there is nobody to speak to us, we have to learn from reading the language." (a student in Northwestern Ontario)
- "Yes. Yet you may lose the traditional Elders' way. They may not want to learn the new system if they are accustomed to syllabics." (a student)
- "No. Because of different dialects" (a university-trained and self-taught in syllabics Ojicree language teacher and translator)
- "Yes, so that we can share materials" (a self-taught, Saulteaux language teacher who has taught for one year in Saskatchewan)
- "Yes, so we can share materials" (a university-trained, Saulteaux language teacher in Saskatchewan)
- "Yes, well, if we standardise it and put all the information together, we could have more sharing of materials and bring everyone up together. (a university-trained, Anishinaabemowin language teacher)
- "Yes, so we can share materials" (a university-trained, Native language teacher and translator who has taught for one year)
- "Yes, it would be beneficial to use one spelling system for everyone." (a university-trained, Saulteaux language teacher who has taught for ten years)
- "Yes, we could use and exchange teaching materials." (a self-taught, Saulteaux language teacher in Saskatchwan)
- "Yes, it would be more helpful, material-wise." (a university-trained, Native language teacher who has taught for ten years)
- "Yes, it would be very easy to learn." (a university-trained, Native language teacher who has taught for ten years and used the Double Vowel system)
- "Generation after generation, we are slowly losing our language." (teacher)

- "Our language needs to be taught at school because that's the only place children will learn. Ideally, it should be taught at home." (Elder)
- "New words need to be made as new objects or inventions appear." (Translator)
- "One common writing system would benefit the Ojibwe nation." (Elder)
- "Would translating the language from one language to another lose its cultural 'purity' or would we lose our own dialects?" (Teacher)
- "How are delegates going to present this information back home about what was discussed so that it could be understood?" (Teacher)
- "Money is limited for publishing."

Volunteers

Three Woodland Cultural Centre staff – Amos Keye, Angie Monture, and Joan Greenbird – arrived on Wednesday to help organise. Lila Duffy, Anishinaabemowin student from Manitoba, arrived to help for all three days. Another Winnipeg Anishinaabemowin student, Paul Von Wichert, was visiting in Toronto, and donated his time to help for three days. An organising meeting was held that afternoon with the staff, volunteers, and facilitators. The Brantford group helped the conference staff greatly by stuffing the conference handouts the night before and by preparing the name tags and registration lists.

The Conference

The conference was held at the Ontario Room, in the Macdonald Block, 900 Bay Street, Toronto, Ontario. Nearby break-out rooms were used for workshops.

First Day: Thursday, 8 August 1998

The opening introductory speeches and greetings began at 9:00 AM. Pat Ningewance chaired the conference. She introduced the following speakers from the different regions:

- Shirley Williams, Manitoulin Island
- Linda Pelly-Landrie, Saskatchewan
- Donat Mushoom, Quebec
- Chief Roy Carpenter, Lac Seul First Nation, Northern Ontario
- Thomas Stillday, Minnesota
- Mark Thompson, Manitoba

Lunch was served in the Ontario Room. After lunch, the delegates went to their pre-assigned workshop rooms.

In each workshop, the delegates all introduced themselves briefly, stating their name and their status or occupations (Elder, student, teacher, or translator).

As an ice-breaker exercise, each delegate wrote down, in his/her own orthography, one of the following kinship terms: "my daughter" (nin-daanis/ni-tanis/ne-dah-niss), "my grandmother" (nookom/nokom/nokom), "my son" (nin-gozis/ni-kosis/neegozes), "my mother-in-law" (ninzigos/nisikos/nezickos). Then the facilitator took them and gave one term to each delegate who had a different orthography. Some were written in double vowel, some macron and the rest in folk phonetics. Then delegates were asked to stand in the middle of the room, close their eyes, and say the kinship term that they were given. They were to keep saying the word loudly and listen for others who had the same word. Then they would find each other and hang on to each other. When they had all found each other, the game was over. They enjoyed this game because it was humourous. It also showed them that they had exactly the same words for those kinship terms even though they had to look carefully to read each other's writing.

Next, the facilitator briefly spoke about the problems which face our language teachers as they try to do their jobs. These problems have been listed and recommendations written at many Native language conferences. One common orthography is not a cure-all but it is a good beginning to addressing some of the problems for language teachers.

The delegates were asked the question: "Why should we strive to have one common writing system?" Each one in the circle answered the question. The answers were mostly favourable towards a common orthography, especially those who write the Double Vowel system. Generally, those who wrote the Macron were aware that a more widely used system existed outside their area but many still wished to keep their own system. The inconvenience of having to learn a new orthography after years of mastering a different system was the usual reason for keeping their own system. Those who wrote in folk phonetics were usually against writing in the language but admitted that they had not learned any writing system in school.

Second Day: Friday, 9 August 1996

The delegates went to their workshops and performed a warm-up exercise. The group was divided into two groups, A and B. Each person on the A-side was asked to write on a piece of paper, in his/her orthography, a random question that begins with "why?" The B-side wrote random answers. Then the pieces of paper were mixed and exchanged with the other side. Then the first person on B-side had to read a question to the first A-side who then read an answer. Then the next B-side person read the next question, and so on. The random answers to the questions ranged from the ridiculous to the apt. The group enjoyed this game and again learned that they do share one language although they come from distant points. Again, the game showed that although we do share a language, it would be easier also to share one way of spelling our language.

"Do's And Don'ts"

The next activity is described below. The facilitator pointed out that we are one Aboriginal "tribe" called Anishinaabeg. We once shared the same territory but over the centuries, we disbanded and dispersed throughout Turtle Island. Through the passage of time and over great geographical distances, we still maintained our customs, our beliefs, and our language. No matter where we lived – on the prairies, in evergreen forests along lakes and rivers, or among warmer deciduous woodlands – we still remained the same people. We were raised with similar, often exactly the same, teachings. The facilitator asked the delegates to list the teachings, or "do's and don'ts" that they could remember. The purpose of this exercise was to stress the point again that we are the same people with the same language despite various dialects and orthographies.

The following teachings were collected at the workshops.

1. Cover the mirror during a thunderstorm.
2. Wake up early in the spring time.
3. Don't eat rabbit ears or you'll be scared.
4. Girls, don't eat fish eyes or your kids will have beady eyes.
5. Don't point at people.

6. Don't tell legends in the summer or a frog will suck your toe.
7. Don't tell legends in the summer or a frog will creep into your bed and suck you.
8. Don't whistle outside at night or someone will slap you.
9. A red face will come look at you if you don't go to bed early.
10. Don't make a lot of noise before going to sleep or a giant will come to your home.
11. Don't kill a spider or a barn swallow or it will rain.
12. Don't pretend to cry or you'll get a real reason to cry.
13. Don't blow on a blade of grass to make a squeaking sound or a snake will come.
14. Respect visitors, especially Elders.
15. Don't laugh at anyone or it will come back to you.
16. Girls, don't step over anything.
17. Girls, use your own cup, so no one else will use it and be weakened by you.
18. Girls, don't pee in the centre of the road; whoever steps on it will get gummy eyes.
19. Girls, don't eat berries while having monthlies or it'll be a bad crop.
20. Girls, don't play with babies the first year.
21. Girls, don't swim without pants or a hairsnake will enter you.
22. Treat everyone as your grandmother but call your own grandmother "nikokomis."
23. Don't make too much noise or a big owl will take you and put you in his ear.
24. Don't disobey your grandparents or you will meet a bear.
25. When you lose a tooth, you must pray for one to replace it.
26. When you lose a tooth, throw it to the north if you want another to replace it soon.
27. Don't pick berries on Sundays or you will meet a snake.
28. Don't kill a cricket or grasshopper or it will come back and eat your best clothes.
29. Don't whistle at the northern lights or they will come down and get you. (They are spirits of people who passed away long ago.)
30. Don't swim at night or a water beetle will sleep with you.
31. If your feet are itchy, it means that you're going on a trip.
32. If your eye twitches, you'll see someone you haven't seen for a while.
33. In a thunderstorm, close the windows and offer tobacco.
34. Don't turn over a turtle on its back.
35. Don't make fun of animals or pets [don't dress them up] or else, "gi-ga-onjine." Your misdeed will come back to you as punishment.
36. Don't swim during a thunder storm. A snapping turtle might pull you under water.
37. When you bring berries to Elders, they'll bless you with long life.
38. Don't throw rocks into the water. A storm will result.
39. Don't step in someone's footsteps or you will bring them trouble.

40. When camping, don't sleep with your head towards the water.
41. The number of times you skip a flat pebble over still water is how many children you will have.
42. If you see a mole [a mouse-like mammal], it is bad news.
43. If you hear a fox barking, it's bad news.
44. Don't climb through your house window; only corpses are brought out like that.
45. Don't make a playhouse inside your home.
46. Don't put on a kettle or pan as a hat or you'll stay that small.
47. If you get stung by a bee, pee on a leaf and place that on your sting for relief.
48. Don't look into a mirror at night. You might see a "Jibay" (skeletons or ghosts).
49. Don't throw bones or feathers in a fire or you'll invite evil spirits or "jiibayag."
50. If you want your pet dog to be faithful to you, spit into its open mouth and say "gidinawemin." From then on, he'll be yours.
51. When it's been raining for days, have a little boy go outside somewhere where he can be alone during a brief sunny interlude. He'll say to the peeping sun, "Baasan ni-mashkimod" [Dry my bag] and the weather will turn sunny.

Comparing Our Orthographies

The delegates began the serious part of the conference workshop: writing in their orthographies. In this workshop, the facilitator wanted the group to translate sentences which contain all the sounds that we share, regardless of dialect or region. The facilitator wrote these sentences at the top of a long 30- to 40-foot newsprint blank paper.

The delegates from each region translated underneath each word or phrase, each person writing with a different coloured marker. Each wrote almost exactly the same translation, but with a different orthography as shown below.

Yesterday I arrived in the big city. It was raining. I saw five women.

(Sample sentences are from various communities)

Bijiinaago nin-gii-dagoshin gichi-oodenaang. Gimiwan. Nin-gii-waabamaag naanan ikwewag.

Pichínáko nikí takoshin kichi ótanank. Kimiwan. Nikí wápahmánk nánan ikwawak.

Pechenako ketagoshen kechi otanag. Ge me wun. Kewapamak nanon ekwawak.

Pitchínágo nigí tagoshin kitci ódenág. Gimiwan. Nigí wábamák nánan ikwewak.

Bjiinaago ngiidagoshin gchi oodinaang. Gamiwan. Ngii waabamaag naanan ikwewag.

Pitchinako nkitakoshin kitchi odanank. Kemewan. Nki wapamak nanan ikwewak.

Pitchenago nke takoshin kichi odenang. Kimiwan. Nke wapamak nanan ekwewak.

Bicînâgo ngî takosin kici ôtenânk. Kimiwan. Ngî wâbamâk nânan ikwewak.

This exercise showed many delegates that they speak the same language but have many ways of spelling it. It elicited many favourable responses towards writing the same way, or at least consistently within each system.

As a result of this exercise, after lunch, each facilitator re-opened the discussion on choosing one orthography. Each group had one person recording the concluding remarks and recommendations, and another acted as spokesperson.

Third Day: Saturday, 10 August 1996

The delegates met as a plenary group in the Ontario Room. All morning, the chairperson introduced each group's spokesperson who presented the choice of orthography and recommendations. The lunch break occurred between the third and fourth speaker. The presentations continued after lunch.

The plenary presentations are described below.

Report and Recommendations From Each Workshop

1. Facilitator: Brian Cochrane, Northern Ontario

Summary:

- The focus is for the "future generations."
- Consensus is for the "Double Vowel System"
- "hh" nasal vowel sound is essential
- Anishnaabe Ozhibii'igewin is the title given.
- Syllabic System is probably the "superior" system.

2. Facilitator: Lois Thomas, Saskatchewan

Summary:

- They did not reach consensus.
- They chose two orthographies – the Double Vowel and the Macron systems. Virginia Henry sang a song in Anishinaabemowin.

3. Facilitator: Rene Barker, Manitoba

Summary:

- The group, except for one person, chose the Double Vowel System.
  - The delegates from Milles Lacs, Minnesota would stay with the double Vowel system that they have adopted there already.
  - Lakehead Univestity teaches the Douvle Vowel system, western dialect as well as central.
  - I learned the Double Vowel system and that's how I teach. If I have to switch to another system, I have to re-learn and redo a lot of my resources.
  - The community left it up to me to decide what system I wanted to use.
  - Fort Alex, Manitoba, is already using the Double Vowel system.
  - I took the Double Vowel system but I use the other system, Macron, as well. I'll let other teachers know and teach them about the Double Vowel system as soon as I return. Ngii-bigiimii omaa wii-biizhaayaan. (I came here secretly)
  - At school they have typewriters that write syllabics, but students still have to learn the writing system.
  - The idea, thinking of English – accents vary from different areas, they can read the newspaper and understand.
  - We know differences between p's and b's, whatever is in their area.
  - I liked the Double Vowel system when I was younger, about 18 or 19. I wonder if the very young children get confused at the spelling of sounds. that is feet, "ee" sound in Anishinaabemowin is represented by "ii".
  - Would it be too hard for the young children?

  - If we're going to come up with one common writing system, we're going to have to all agree on what to use with what sound.
  - The Manitoba Association for Native Languages uses the Double Vowel system.

4. Facilitator: Agnes PeeAce, Trent Room

Summary:

- Anishinaabemowin needs to be taught in the home and school.
- Benefit of shared writing system includes resources, literature, curriculum.
- We reached a consensus on the "Double Vowel System."
  - Why? Reading will be easier. More materials will be available. Curriculum. Publishing cost will be lower if more books could be printed and distributed.
- Syllabics will be considered as an "alternate system."

More conferences need to be held for the nurturing of our language and culture.

5. Facilitator: Roger Roulette, Manitoba

Summary:

- This group announced that the Double Vowel system should be the Anishinaabemowin orthography because it is the system of writing that the Anishinaabeg use on both sides of the international boundary.

The common ground: issues of agreement.

1. Writing is important. Anishinaabemowin is an oral language best learned at home. Immersion learning is not an option for most language learners. Writing is a critical tool.
2. Writing the same way is important. Consistency is necessary for students who have different language teachers. Anishinaabemowin language teachers can better share ideas and material. Anishinaabemowin language teachers can learn from each other. They don't have to re-invent the wheel. It will be easier to study dialect differences and grammar, as well as Anishinaabemowin morphology and etymology.
3. Picking an orthography for all Ojibwe people. Syllabics and diacritics are new symbols that can confuse second-language learners. Folk phonetics are inconsistent and confusing, especially on vowel length. The double vowel system is most commonly taught at universities. It is the most commonly published. It is easiest to teach and learn and is our first choice for the international Anishinaabemowin orthography. Syllabics also holds an important place in our linguistic and cultural heritage. Both systems reflect actual Anishinaabemowin sounds.

4. Resolution:
The double vowel writing system is the the new international Anishinaabemowin Orthography. However, we also recognise the value and importance of syllabics as part of our linguistic and cultural heritage.

6. Facilitator: Laura James, Northern Ontario

Summary:

- This group chose the Double Vowel system over the Macron, even though there were Macron-users with them. They proclaimed this choice with a huge banner they displayed to the rest of the conference.

  1. Foundation – This choice of one system will build, strengthen, and beautify our nation for the future generations.
  2. Preservation – A common writing system will preserve our language indefinitely.
  3. Sharing Teacher's Manuals – Teachers can share, rather than work in isolation. It will unify the teachers.
  4. Building on Existing Materials – It would complement and strengthen existing material. We will be able to expand our vocabulary by being exposed to other dialects of our language. It will be less expensive to modify materials rather than writing new ones.
  5. Legitimising the language – Our language will be recognised as important because there are many Anishinaabeg that do not see our language as important to learn. The language is a transmitter of culture. (No language – no culture. We become Zhaaganaashag, Mooniyaag, etc.)
  6. Beneficial for Professionals – Medical Interpreters, Law Enforcement, Hospitality area.

We need a common writing system for our children. We must look at the "big picture" and not just at ourselves. It is hard to learn a new way. Nothing good ever comes easy.

At this time, Pat had to vacate the chair for one hour to cash some conference cheques. She designated Pauline Decontie of Quebec (Steering Committee Member) to chair for her and to introduce the remaining presenters.

Lena White, Steering Committee Member, got up to talk about the diversity of dialects represented at the conference and how that would pose some problems in finding a common spelling system for the Anishinaabeg.

Pauline Decontie, acting Chair and Steering Committee Member, then talked at length about the difficulty of striving for one common writing system since there were already two established orthographies. The west has one similar to Quebec's orthography, and then there is the Double Vowel system.

Leonard Kichimoniya of Regina, Saskatchewan, agreed that Saskatchewan has its own orthography and should continue to use it and not change.

Roger Roulette, a Facilitator and a Manitoba Language Teacher, reminded the conference that they were there for the purpose of finding one common writing system for the people. "It is not the fact that we can't learn a new system ourselves but we must do it for the next generations. It is for their benefit that we must do this. Not as much as been written in macron orthographies. We should be trying to assist this process, not hindering it."

Margaret Houle, a Manitoba Elder, agreed with Roger Roulette. After this hour-long interlude of impromptu speeches, Pauline Decontie then introduced the next presenters:

7. Facilitator: Stella Kichi-moniyas, Saskatchewan

Summary:

- This group decided that they would stay with the two main systems: Double Vowel and the Macron.

8. Facilitator: Pauline Decontie , Quebec

Summary:

- This group chose the Double Vowel system.
  - One form of orthography for all, would benefit in teaching the language to first-time speakers of Anishinaabemowin.
  - The Double Vowel system is used by most language instructors. It's easy to learn and write.
  - The Macron is easier to learn because the words are not as long for children to write.

9. Facilitator: Pat Ningewance, Northern Ontario

Summary:

- This group did not choose one system over the other. They stayed with two orthographies – the macron and double vowel. They did say that in time, one system will be used more than the other. This will be the double vowel system.

Comments

The following list of comments came from workshop discussions, answering the question: How would one common orthography benefit the language?

- It would benefit in teaching the language to first-time speakers; legends and stories could be understood even when in a different dialect.
- Roman orthography (double vowel) is used by most language instructors. It would be hard to change. It is easy to learn and write in the double vowel system.
- A common orthography would be beneficial because people are travelling and technology is changing. A single orthography would be easier in developing new teaching materials.
- The other form of orthography (macron) is easier to learn because the words are not as long for children to write.
- The oral language is the best way to teach any language. People need to hear the sounds of the dialect spoken.
- The written form, when used too much, loses its usefulness and a student misses the meaning, because too much is concentrated on writing.
- The language needs to be preserved and the written form is the way to do it.
- A dictionary would benefit in teaching the language; a common form of writing would benefit in teaching the written form.
- One form of orthography would strengthen the language.
- It's important to preserve the language through the writing system because young people do not want to speak in their own language.
- A long time ago, language was taught orally.
- One form of writing would help in preserving the language and it would make our language stronger.
- A single form of orthography would cut the costs of publishing teaching materials.
- Consistency within any orthography is a must.
- There is an unadmitted inconsistency in all the orthographies. No one wants to admit that they're poor spellers. "It's my dialect." "It's the way I learned to spell and it's worked for me, so why should I change it?"
- If we are now going to write in our languages, we must stress that all language teachers take sufficient training in Anishinaabemowin language literacy. Those who are still learning to write in either the macron or double vowel system are inconsistent in their spelling. They forget to mark their long vowels or cannot decide whether a consonant is aspirated or not. This inconsistency is because we as a people are still new to literacy. We have only begun recently to write in our languages. The first to write our languages, the missionaries and later, the linguists, cannot themselves decide which orthography to use. In mainstream schools, it's taken for granted that elementary school teachers be excellent spellers, as well as being fluent in the teaching language.

- An Anishinaabemowin Commission or authority could edit our new language books. We have had linguists and a few good Anishinaabemowin writers who can edit. If there could be an international commission that has speakers from a larger area, they could make editorial changes that could make some books have a wider appeal or be of more universal use. For instance, they could suggest changes in vocabulary so that other dialects could understand. This work would not detract from the language because these chosen words exist already in the languages. This situation was the case when the steering committee chose a name for the conference. After looking at other words that could have expressed the concept well enough in their dialects, the one phrase that everyone could agree upon was NAASAAB IZHI-ANISHINAA-BEBII'IGENG. An Anishinaabemowin Commission could also do such a job.

The Advantages and Disadvantages of Each Orthography System

Double vowel

Advantages

- It is easier to type out on a computer because you don't have to pause each time to lengthen the vowels
- German and many other languages of the world have long words and that doesn't make them harder to learn.

Disadvantages

- It is easier to associate a double vowel with a "longer" sound than a short vowel.
- It makes words too long to write out. (They take up too much room on the page.)
- It takes more paper (too expensive).

Macron

Advantages

- It makes words shorter than Double Vowel.

Disadvantages

- The page looks too messy with all those slash marks, and "hats" on the vowels.
- Sometimes people forget to mark the long vowels.
- Not all computers have macron symbols.

Folk phonetic system

Advantages

- It is easier to understand because I'm writing the way it sounds in English
- The children will learn it faster.
- It's easier for teachers to learn.

Disadvantages

- The writing is inconsistent because the English orthography that it's based on is inconsistent. Words are not spelled the same from one page to the next.
- Students will be confused and unable to learn when the spelling is inconsistent.

- Some folk phonetic writing is written by the syllable, sometimes hyphenated and sometimes not. This situation makes it uncertain for the student what constitutes a word, or part of a word. "Ne-de-sha-o-denagng" for "Nindizhaa oodenaang." (I go to town.)
- You cannot teach grammar systematically when you write long vowels differently all the time. The student must be shown consistent writing of vowels in order to learn some elementary grammar.

Other Business

The Chairperson used the second half of this last afternoon to open a dialogue on what should happen after this conference. It is recognised that the Double Vowel system is the one that most Anishinaabeg use for writing their language, but that Saskatchewan and Quebec teachers have also been using similar Macron orthographies. Now it is time to talk about what to do next.

The Chairperson asked the delegates if there were a need to have a permanent international Commission of Elders, language specialists, and translators who could meet regularly to develop newly coined words and to standardise the existing modern terminology.

The delegates left their workshop groups and went to their own Provincial and State groupings. This was not a good idea because it lost that initial community-wide character it had earlier. The Algonquin group decided to maintain its own writing system. The Saskatchewan group chose to meet again in Saskatchewan in order to make a decision.

This process led to a discussion about the existence of Anishinaabemowin Teg, a new association formed two years ago in Sault Ste. Marie, Ontario. Its Board of Directors are primarily from Manitoulin Island and the southern Ontario region. No western Ojibwe or Algonquins are on its Board of Directors yet. The meeting ended at 17:00.

Evaluation

There was no formal evaluation of this conference by its delegates. No questionnaires were handed out at the end.

Recommendation

The "Double Vowel" system is the writing system that is used most among the Anishinaabe people in Canada and the United States. In order for the language to survive, the people should adopt this one writing system and begin publishing in quantity and sharing materials with each other.

Appendix "A": Orthographies by Province and State

Province/State	**vowels**	**consonants**										
Quebec (Macron system)	e i í o ó a á	b-p	dj-ch	d-t	g-k	h	m	n	z-s	w	y	j-ch
Ontario (Largely double vowel system, and phonetic)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Michigan (Double Vowel and phonetic)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Wisconsin (Double Vowel and Phonetic)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Minnesota	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
North Dakota	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Manitoba	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
	e i i o o a a	b-p	c-c	t-t	g-k	h	m	n	s-s	w	y	s-s
Saskatchewan	e i í o ó a á	b-p	č-hč	t-t	g-k	h	m	n	s-hs	w	y	s-hs
	e i í o ó a á	b-p	č-hč	t-t	g-k	h	m	n	z-s	w	y	s-hs
Alberta	e i í o ó a á	p-hp	č-hč	t-ht	k-hk	h	m	n	s-hs	w	y	s-s

Appendix "B": Conference Programme

Day One

9:00 AM	Prayer
9:30 AM	Welcome speeches
11:00 AM	Introduction to conference
12:00 Noon	LUNCH catered in Ontario Room
1:00 PM	Break out into groups. Study various regional orthographies submitted by delegates and collect samples.
6:00 PM	SUPPER catered at the Ontario Room
7:30 PM	Evening programme takes place in the Ontario Room. MCs were Dan and Dennis Jones of northwestern Ontario. Storytelling.

Day Two

9:00 AM	Prayer
9:30 AM	Continuation of group discussions led by facilitators all day.
12:00 Noon	LUNCH
	Groups work on one orthography. First Plenary Session. Each group submits an orthography that has been agreed to by all its members.
6:00 PM	SUPPER
7:30 PM	Evening programme: Stories and jokes in Anishinaabemowin.

Day Three

9:00 AM	Prayer
9:30 AM	The Plenary Session, will be held in the Ontario Room. This is the time for delegates to discuss the choice of orthography. Group session will result in choice of one orthography.
12:00 Noon	LUNCH
	Final revision of orthography to be used. Continuation of discussions. Conclude. Forming of an international Anishinaabe/Anisinabe/ Anicinabe Language Commission composed of Elders, Native language teachers, and translators.
	Closing Speeches.

Appendix "C": Delegates

Quebec

Marie Anichinape

Judith Brazeau
Lac Simon

Pauline Decontie
Steering Committee Member, Maniwaki

Doria Dumont
Elder, Lac Simon

Georgette Dumont
Student, Lac Simon

Marie A. Dumont
Teacher, Lac Simon

Mani Dumont
Algonquin Language Teacher

Lena Jerome
Elder, Rapid Lake

Teresa Maranda
Box 24, Lac Simon

Donat Moushoom
Elder, Lac Simon

Thomas Papatens
Elder, Lac Simon

Evelynn Papatie
Student, Lac Simon

Jeannette Papatie
Translater, Lac Simon

Alice Pien
Culture Agent, Lac Simon

Eric Pien
Student, Lac Simon

Mary Pien
Algonquin Language Teacher, Lac Simon

Howard Polson

Jacob Wawatie
Rapid Lake

Southern Ontario

Joan Akiwenzie
Ojibwe Language Student, Cape Croker

Joanna Anaquod
Ottawa

Nancy Armstrong
West Bay

Mary Assinewi
Toronto, Ontario

Lily Bourgeois Osawamik
Peterborough

Alan Corbiere
Ojibwe Language Student, Toronto

Sandra Corbiere
Ojibwe Language Teacher, Sagamok

Yvonne Corbiere
Ojibwe Language Student, Toronto

Doris Fisher
Ojibwe Language Teacher/Elder/Translator

Jim Fox
Ojibwe Language Teacher

Louise Garrow
Ojibwe Language Student, Peterborough

Virginia Henry
Sarnia

Rhonda Hopkins
Publisher, Muncey

Maxine Jacobs
Ojibwe Language Teacher, Sagamok

Polly Keeshig-Tobias

Linda King
Parry Island

Randy Mahgagahbow
Curve Lake

Irene Makadebin
Sagamok,

Joanne Mason
Toronto

Beatrice McCue
Georgina Island

Barbara McDonald
Ojibwe Language Teacher, Sutton (Georgina Island)

Bryan McGuinness

Lillian McGregor
Birch Island

Olive McGregor
Birch Island

Blanche Meawasige
Sudbury

Rose Nadjiwan
Ojibwe Language Teacher, Wiarton

Violet Naokwegijig
Wikwemikong

Monica Nawagabow
Birch Island

Thecla Neganegijig
Toronto

Barb Nolan
Ojibway Language Teacher, Sault Ste. Marie

Florence Osawamik
Wikwemikong

Martina Osawamik
Sudbury

Liz Osawamik
Wikwemikong

Mary Otakwadjiwan
Little Current

Theresa Pangowish
West Bay

Barb Peltier

Rose Peltier

Sandra Peltier

Elizabeth Pitawanakwat
Sault Ste. Marie

Violet Pitawanakwat
Wikwemikong

Darlene Rivers
Thamesville

Marie Roy

Carlo Rupnik
Pic River

Gerrard Sagassige
Curve Lake

Reta Sands
Ojibwe Language Teacher

Teresa Shawanda
Ojibway Language Student, Manitowaning

Violet Shawanda
Nishnaabemwin language teacher, Niagara

Verne Shawkence
Ojibwe Language Teacher, Kettle and Stoney Point

Helen St. Pierre
Mactier

Mary Sturgeon
Muncey

Isadore Toulouse
Toronto

Linda Toulouse
Sagamok

Mary Ann Trudeau

Rosemarie Trudeau
Wikwemikong

Pearl Wandibens
Sheguiandah

Howard Webkamigad
Ojbwe Language Teacher, Sault Ste. Marie

Lillian Webkamigad
Toronto

Marjorie Webkamigad
Wikwemikong

Mary Wemigwans
Toronto

Alice Williams
Curve Lake

Shirley Williams
Peterborough

Northern Ontario

Elmer Baxter
Ojibwe Language Teacher, Thunder Bay

Ruth Baxter Corbett
Administrator, Nishnawbe-Aski Nation, Thunder Bay

Mary Bombay
Fort Frances

Elaine Boyce
Ojibwe Language Teacher Trainee, Fort Hope

Roy Carpenter
Chief, Lac Seul First Nation, Lac Seul

Bonnie Goodchild
Student, Heron Bay

Jim Green
Administrator, Kenora
Pat Green
Ojibwe Language Teacher, Kenora
May Jaimison
Ojibwe Language Teacher
Laura James
Ojibwe Language Teacher
Nancy Jones
Elder, Nickegouseminikaning
Jimmy Keeper
Pikangikum
Daisy Kejick
Conference Staff
Elizabeth Kejick
Conference Volunteer, Lac Seul
John P. Kelly
Consultant, Kenora
Rose Kelly
Ojibwe Language Teacher, Sabaskong
Josephine King
Elder, Dryden
Rosabelle Major
Interpreter, Kenora
Genevieve McGuiness
Ojibwe Language Teacher, Fort Frances

Darlene Mekanak
Webique
Ron Morriseau
Elder/Ojibwe Language Teacher, Thunder Bay
Linda Neshinapaise
Fort Hope
Patricia Ningewance
Ojibwe Language Teacher, Lac Seul
Alice Nummelin
Ojibwe Language Teacher, Ear Falls
Steven Ombash
Elder, Cat Lake
Emma Oskineegish
Ojibwe Language Teacher, Summer Beaver
Doug Redsky
Shoal Lake 40
Terry Skead
Rat Portage
Rosie Spoon
Mine Centre
Roland White
Ojibwe Language Teacher, Sioux Narrows
Edna Whitefeather
Elder, Sioux Narrows
Beverley Wilson
Ojibwe Language Teacher, Emo

United States: Michigan, Wisconsin, Minnesota, North Dakota

Don Abel
Ojibwe Language Teacher, Brimley, Michigan
Vivian Ackley
Elder, Watersmeet, Michigan
Ruth Antone
Elder, Watersmeet, Michigan
Roxanne Bain
Elder, Watersmeet, Michigan
Margaret Big George
Ojibwe Language Teacher, Duluth, Minnesota
Russell Boyd
Onamia, Minnesota
Margaret Cooper
Wisconsin
Rick Greshick
Minnesota
Mary Hart
Ted Holappa
Kinchelow, Michigan

Bev Goudj
Dana Jackson
Education Director/Student, Ashland, Wisconsin
Dan Jones
Ojibwe Language Teacher, International Falls, Minnesota
Dennis Jones
Ojibwe Language Teacher, Minneapolis, Minnesota
Sheila Lafreniere/Treuer
Ojibwe Language Student, Bemidji, Minnesota
Robert Marril
Hayward, Wisconsin
Rosie Martin
Elder, Watersmeet, Michigan
Alice May
Elder, Watersmeet, Michigan
Archie McGeshick

Elder, Elder/Ojibwe Language
Teacher/Translator, Watersmeet, Minnesota

Gerald Miko
Lansing, Michigan

Chris Moore
Lac Du Flambeau, Wisconsin

Margaret Norris

Tom Peters
Ojibwe Language Student, Sault Ste. Marie, Michigan

Robert Powless
Elder/Teacher, Bad River Reservation, Odanah, Wisconsin

Pat Reisler
Administrator, Sault Ste. Marie, Michigan

Caroline Helen Roy
Ojibwe Language Teacher, Dimondale, Michigan

Thomas Stillday
Ponemah, Minnesota

Roger Thomas
Ojibwe Language Student, Milwaukee, Wisconsin

Yvonne Thomas
Milwaukee, Wisconsin

David Treuer
Bemidji, Minnesota

Tony Treuer
Bemidji, Minnesota

Ann Weewasson
Elder, Lac du Flambeau, Wisconsin

Harvey White
Watersmeet, Michigan

Vernon Whitefeather
Elder, Blackduck, Minnesota

Manitoba

Rennie Barker
Winnipeg

Carol Beaulieu
Winnipeg

Charles Beaulieu
Elder, Amaranth

Shirley Berthelette
Sageeng

George Blackbird
Teacher, Elphinstone

Annie Boulanger
Winnipeg

Frank Campbell
Falcon Rapids

Velma Campbell
Falcon Rapids

Brian Cochrane
Lorette

Lawrence Desmarais
Elder, Amaranth

Lila Duffy
Conference Volunteer, Winnipeg

David Henderson
Literacy Instructor, Winnipeg

Natasha Henderson
Conference Staff, Winnipeg

Joyce Houle
Ebb and Flow

Margaret Houle
Dauphin

Julia Mandamin
Winnipeg

Mary Ann Maytwayashing
Winnipeg

Ron Missyabit
Winnipeg

Brian Monkman
Ebb and Flow

Charlie Nelson
Elder, Ginew

Gladys Nelson
Ginew

Leonard Nelson
Ginew

Dr. John Nichols
Winnipeg

Peter Paul
Translator, Winnipeg

Vernon Paul
Vogar

Eunice Perez
Winnipeg

William Richard
Elder, Marius

Tracey Robinson
Winnipeg

Roger Roulette
Conference Facilitator/Ojibwe Language Teacher, Winnipeg

Susan Severite
Ojibwe Language Teacher, Shortdale

Elizabeth Sinclair
St. Martin

Julia Sinclair
Elder, St. Martin

Ernie Spence
Ojibwe Language Teacher, Gypsumville

Julie Swain
Dauphin

Melvin Swan
Winnipeg

Paul Von Wichert
Conference Volunteer, Winnipeg

Mark Thompson
Elder, Pine Falls

Lena White
Steering Committee Member/Ojibwe Language Teacher, Lettelier

Nancy Whiteway
Ojibwe Language Teacher, Winnipeg

Saskatchewan

John Kakakaway
Kamasack

Sharon Kaye
Saulteaux Language Teacher, Grenfell

Violet Keepness
Saulteaux Language Teacher, Ederwald

Albert Keshane
Teacher/Elder, Kamasack

Delvina Kewisteep
Rose Valley

Leonard Kichi-monias
Regina

Stella Kichi-monias
Conference Facilitator/Saulteaux Language Teacher, Regina

Sarah Machiskinic
Student, Saskatoon

Brenda Marceland
Saulteaux Language Teacher, Lestock

Frances Monroe
Substitute Teacher, Kamsack

Karen Naepetung
Student, Tisdale

Sandra Naepetung
Tisdale

Vivian Nanaquawetung
Saskatoon

Betty Nippi
Saskatoon

Clara Pasqua
Edgeley

Agnes PeeAce
Saulteux Language Teacher, Saskatoon

Eleanor Peequaquat
Yellowquill

Linda Pelly-Landrie
Administrator, Saskatoon

Edna Sangwai
Grenfell

Elsie Scott
Elder, Tisdale

Mary Scott
Saulteaux Language Teacher, Pleasantdale

Roger Scott
Elder, Tisdale

Andrew Severight
Ojibwe Language Teacher, Edenwald

Leslie Strongquill
Kamasack

Alice Taysup
Saulteaux Language Teacher, Rose Valley

Lois Thomas
Saulteaux Language Teacher, Archerwill

Agnes Whitehead
Saulteaux Language Teacher, Archerwill

Stanley Whitehead
Archerwill

Joe Windigo
Elder, Saskatoon

Mervin Wolfe

Alberta

Bluestone Yellowface
Elder/Saulteaux Language Teacher, Rocky Mountain House

Cheechee Yellowface
Rocky Mountain House

Alice Strawberry
Chief, Rocky Mountain House

Theresa Strawberry
Rocky Mountain House

British Columbia

Vivian Ferguson
Harrison Hot Springs

Gail Meagwe
Ojibway Language Teacher

Contacted, but did not attend

Quebec

Bertha Chief
Teacher, Notre Dame du Nord

Tom Mapachee
Amos

Lisa McMartin
Algonquin Language Teacher, Wagoshing

Lena Polson
Algonquin Language Teacher, Winneway

Ontario

Eli Baxter
Muncey

Tom Beardy
Thunder Bay

Doris Boissoneau
Garden River

Janet Bruyere
Ft. Frances

Mary Ann Corbier
Nishnaabemwin Language Teacher, Sudbury

Jeannette Commanda
Blind River

Cindy Fisher
Heron Bay

Basil Johnston
Toronto

Joanne Labelle
Thunder Bay

Valda Lesperance
Ojibwe Language Teacher, Macdiarmid

Elizabeth McCoy
Elder, Sault Ste. Marie

Carol Morrison
Muncey

Claire Moses
Pic River

Rose Moses
Ojibwe Language Teacher, Heron Bay

Rubina Naogizic
Ojibwe Language Teacher, Sault Ste. Marie

Lucy Quezence
Ojibwe Language Teacher, Lac Saul

Mike Riverside
Dryden

Sam Senecal
Student, Sault Ste. Marie

Jim Wemigwans
Toronto

Saul Williams
Weagamow Lake

United States

Louis Barber Jr.
Hayward, Wisconsin

Lucy Begay
Hayward, Wisconsin

Mildred Benjamin
Ojibwe Language Teacher, Milles Lacs, Wisconsin

Eddie Benton Benai
Elder, Ojibwe Language Writer/Teacher, Hayward, Wisconsin

Carol Cardinal
Lac Du Flambeau
Wisconsin

Shelly Ceglar
Teacher, Duluth, Minnesota

Don Chosa
Ojibwe Language Teacher, Marquette, Michigan

Jim Clark

Rita Corbine
Hayward, Wisconsin

Wilf Cyr
Ojibwe/Indian Studies Coordinator, Fond du Lac, Minnesota

Diane Defod
Wisconsin

Joan Donald
Elder/Ojibwe Language Teacher, Nett Lake, Minnesota

Vicky Dowd
Hannahville, Michigan

Candace Escoval
Ojibwe Language Teacher, Chicago, Illinois

Robert Fairbanks
Lawyer, Oklahoma

Henry Flocken
Cass Lake, Minnesota

Lynn Ketola
Sault Ste. Marie, Michigan

Ona Kingbird
Ojibwe Language Teacher, Minneapolis, Minnesota

Richard LaFramboise
Belcourt, North Dakota

Francine Loper
Hannahville, Michigan

Julie Martinson
Ojibwe Language Teacher,
Lac Courtes Oreilles, Wisconsin

Joanne Mason

Larry Matrious
Ojibwe teacher, Hannahville, Michigan

Alice May
Watersmeet, Michigan

Joe Megwanabe
Elder, Hannahville, Michigan

Jim Miller
Lac Courtes Oreille, Wisconsin

Cecilia Myron
Turtle Mountain, North Dakota

Thelma Nayquonabe
Lac Courtes Oreilles, Wisconsin.

Earl Nyholm
Bemidji, Minnesota

Leslie Pelletier
Turtle Mountain, North Dakota

Kenny Pheasant
Ojibwe Language Teacher,
Hannahville, Michigan

Angie Ross
Ojibwe Language Teacher,
White Earth Reservation, Minnesota

Hank Shuman
Elder, Lac du Flambeau, Wisconsin

Eileen Skinaway
Elder, Luck, Wisconsin

Larry Smallwood
Ojibwe Language Teacher,
Hannahville, Michigan

Sonny Smart
Bad River Reservation, Wisconsin

Marlene Stately
Ojibwe Language Teacher, Bagley, Minnesota

Lynn Taylor

Lloyd Topsky
Box Elder, Montana

Joan Webkamigad
Lansing, Michigan

Alma Wilkie
North Dakota

Manitoba

Isaac Beaulieu
Elder, Sandy Bay

Jean Bishop
Ojibwe Language Teacher, Winnipeg

Karen Bruyere
Teacher, Sageeng

Isabel Courchene
Teacher, Sageeng

Judy Doolittle
Ojibwe Language Teacher Trainee, Amaranth

Elizabeth Kejick Mason
Teacher, Winnipeg

Elizabeth Loran
Gull Lake

Olga McIvor
Ojibwe Language Teacher, Winnipeg

Randy Thomas
Roseau

Valerie Roulette
Ojibwe Language Teacher, Sandy Bay

Saskatchewan

Alvin Musqua
Saskatchewan

Orvin Scott
Saulteaux Language Teacher, Pleasantdale

Marcia Shepherd
Carlyle

British Columbia

Shirley Peters

Appendix "D": Orthographies

Communities and Institutions Using the Macron System (Marked Long Vowel) (30)

Kitigan Zibi, Quebec
Pikogan, Quebec
Rapid Lake, Quebec
Lac Simon, Quebec
Wolf Lake, Quebec
Winneway, Quebec
Golden Lake, Ont.
Cote, Sask.
Cowessess, Sask.
Fishing Lake, Sask.
Gordon, Sask.
Keeseekoose, Sask.
Key, Sask.
Kinistin, Sask.
Muscowpetung, Sask.
Muskowekwan, Sask.
Okanese, Sask.Pasqua, Sask.
Peepeekisis, Sask.
Sakimay, Sask.
Saulteaux, Sask.
White Bear, Sask.
Yellow Quill, Sask. (Nut Lake)
O'Chiese Band, Alberta
Kitigan Zibi Cultural Centre, Maniwaki, Quebec
Saskatoon Indian Cultural Centre, Saskatoon, Saskatchewan
University of Saskatchewan, Regina, Saskatchewan
Saskatchewan Indian Federated College, Regina, Saskatchewan

Publications:

Algonquin Lexicon/Gitigan Zibi
Saskatchewan publications include the Okinins Series Storybooks (10).

Communities and Universities Using the Double Vowel System (140)

Alderville, Ont.
Aroland Reserve, Ont.
Batchewana, Ont.
Big Grassy, Ont.
Big Island Reserve, Ont.
Chippewas of Georgina Island, Ont.
Chippewas of Kettle and Stoney, Ont.
Chippewas of Rama, Ont.
Chippewas of the Thames, Ont.
Chippewas of Nawash, Ont.
Chippewas of Sarnia, Ont.
Chippewas of Saugeen, Ont.
Cockburn Island, Ont.
Couchiching, Ont.
Curve Lake, Ont.
Dalles, Ont.
Dokis, Ont.
Eagle Lake, Ont.
Fort William, Ont.
Garden River, Ont.
Ginoogamiing (Long Lac), Ont.
Grassy Narrows, Ont.
Gull Bay, Ont.
Henvey Inlet, Ont.
Hornepayne, Ont.
Lac De Milles Lacs, Ont.
Lac La Croix, Ont.
Lake Nipigon, Ont.
Long Lake 58, Ont.
Michipicoten, Ont.
Mississauga, Ont.
Mississauga of New Credit, Ont.

Mississauga of Scugog, Ont.
Wikwemikong, Ont.
Naicatchewenin, Ont.
Nigigousiminikaning, Ont.
Nipissing, Ont.
Northwest Angle 33B, Ont.
Northwest Angle 34A, Ont.
Ojibways of Hiawatha, Ont.
Onegaming, (Sabaskong) Ont.
Pays Plat, Ont.
Pic Heron Bay, Ont.
Pic Mobert, Ont.
Rainy Lake Reserve, Ont.
Rat Portage, Ont.
Red Rock (Lake Helen), Ont.
Rocky Bay Reserve, Ont.
Sagamok, Ont. (Spanish River)
Sandpoint, Ont.
Saugeen, Ont.
Seine River, Ont.
Serpent River, Ont.
Shawanaga, Ont.
Sheguiandah, Ont.
Sheshegwaning, Ont.
Shoal Lake 39, Ont.
Shoal Lake 40, Ont.
Sioux Narrows, Ont.
Stanjikoming, Ont.
Sucker Creek, Ont.
Teme-Augama (Temagami), Ont.
Thessalon, Ont.
Wabaseemong (White Dog), Ont.
Wabauskang, Ont.
Wabigoon, Ont.
Walpole Island, Ont.
Wasauksing (Parry Island), Ont.
Washagamis Bay, Ont.
West Bay, Ont.
Whitefish Bay, Ont.
Whitefish Lake, Ont.
Whitesand, Ont.
Grand Portage, (Pigeon R.) Minnesota USA
Milles Lacs Reservation, Minnesota, USA
Nett Lake (Bois Fort), Minnesota USA
Red Lake Reservation, Minn. USA
White Earth Res., Minnesota USA
Bay Mills Res., Michigan, USA
Grand Traverse Res., Michigan, USA
Hannahville Ind. Com., Michigan, USA
Isabella Res., Michigan, USA
Sault Ste. Marie Tribe of Chippewa Indians, Michigan, USA
Turtle Mountain, North Dakota USA
Bad River Res., Wisconsin, USA
Lac Courtes Oreilles, Wisconsin, USA
Lac Du Flambeau, Wisconsin, USA
Red Cliff Res., Wisconsin, USA
St. Croix Res., Wisconsin, USA
Magnetawan, Ont.
Mattachewan, Ont.
Mattagami, Ont.
Moose Deer Point, Ont.
Hollow Water, Manitoba
Roseau River, Manitoba
Roseau Rapids, Manitoba
Berens River, Manitoba
Bloodvein River, Manitoba
Brokenhead River, Manitoba
Buffalo Point, Manitoba
Crane River, Manitoba
Dauphin River, Manitoba
Duck Bay, Manitoba
Ebb and Flow, Manitoba
Fairford, Manitoba
Fisher River, Manitoba
Jackhead, Manitoba
Keeseekoowenin, Manitoba
Lake Manitoba, Manitoba
Lake St. Martin, Manitoba
Little Black River, Manitoba
Little Grand Rapids, Manitoba
Little Saskatchewan River, Manitoba
Long Plains Reserve, Manitoba
Pauingassi, Manitoba
Peguis, Manitoba
Pine Creek, Manitoba
Swan Lake, Manitoba
Poplar River, Manitoba

Portage La Prairie, Manitoba
Rolling River Reserve, Manitoba
Valley River, Manitoba
Waterhen, Manitoba
Waywayseecappo, Manitoba
Red River Community College, Winnipeg, Manitoba
Lakehead University, Thunder Bay, Ontario
University of Manitoba, Winnipeg, Manitoba
University of Wisconsin, Madison, Wisconsin
Bemidji State University, Bemidji, Minnesota
University of Minnesota, Minneapolis, Minnesota
Laurentian University, Sudbury, Ont.
Trent University, Peterborough, Ont.
Fanshawe College, Ont.
Sault College, Sault Ste. Marie, Ont.
Algoma University, Sault Ste. Marie, Ont.
United Native Friendship Centre, Fort Frances, Ont.
Ojibway Cultural Foundation, West Bay, Ont.
Ojibway Cultural Centre, Kenora, Ont.
Itasca Community College, Grand Rapids, Minnesota
Manitoba Association for Native Languages, Winnipeg, Manitoba
Manitoba Indian Cultural Education Centre, Winnipeg, Manitoba

Some Publications Using Double Vowel:

Anishinaabemodaa: Becoming A Successful Ojibwe Eavesdropper/Ningewance
Ojibwe Dictionary/Nichols and Nyholm
Ojibwe Dictionary/Rhodes
Ojibwemowin/Staples
Oshkaabewis Journal/Bemidji
Survival Ojibwe/Ningewance
Travelling With Ojibwe/Kidwenan/Toulouse

Communities and Institutions Using Syllabic Writing and Folk Phonetics (16)

Cat Lake, Ont.
Constance Lake, Ont.
Fort Hope, Ont.
Lac Seul, Ont.
Pikangikum, Ont.
Poplar Hill, Ont.
Ft. Alex Res., (Sageeng), Manitoba
New Slate Falls, Ont.
New Osnaburgh, Ont.
Webique, Ont.
Summer Beaver, Ont.
Ogoki Post, Ont.
University of Toronto, Toronto, Ont.
Confederation College, Thunder Bay, Ont.
Wawatay News/Wawatay Native Communications Society, Sioux Lookout, Ont.
Ojibway Cree Cultural Centre, Timmins, Ont.

(8) Communities That Use Folk Phonetic Orthography or Orthographies That Are Not "Macron" or "Double Vowel"

(This is a partial list because every community that officially uses Macron or Double Vowel orthography has many phonetic spellers.)

Fond Du Lac Res., Minnesota, USA
Leech Lake Reservation, Minnesota, USA
Beausoleil, Ont.
Brunswick House, Ont.
Beaverhouse, Ont.
Chapleau Ojibwe, Ont.
Sokoagon Chippewa Com., Wis. USA
Sandy Bay, Manitoba

Publications Using Folk Phonetic or Other Orthography

Materials/Rosemarie Christianson, Duluth, Minnesota
Grandmother's Stories/Sandy Bay
Ojibway Lessons/Basil Johnston
Dictionary of the Otchipwe Language/Baraga
Ojibwe Dictionary/Wilson
Saulteaux Lessons/Voorhis

Ozhibii'igewin Onteriyoo

Naasaab Izhi-anishinaabebii'igeng

Gaa-gii-maawaji'iding

Miinigiizis gii-bimangizod 8, 9, 10, 1996
MacDonald Block,
900 Bay Street,
Toronto, Ontario

E-gii-maawaji'idiwaad anishinaabeg
e-gii-gagwe-mikamowaad bezhig naasaab
anishinaabebii'igewin.

Literacy and Basic Skills Section
Workplace Preparation Branch
Ministry of Education and Training

Ontario

Naasaab Izhi-anishinaabebii'igeng

Gaa-gii-maawaji'iding

E-gii-maawaji'idiwaad anishinaabeg
e-gii-gagwe-mikamowaad bezhig naasaab
anishinaabebii'igewin.

Pat Ningewance o-gii-ozhibii'aan owe

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Gichi-miigwech

miigwech nindinaag Gichi-aya'aag gaye Gikino'amaageg gaye Gikino'ama waaganag gaye gakina igi gaa-gii-biizhaawaad imaa maawaji'idiwining, e-gii-bi-wiiji'iwewaad e-dazhindeg anishinaabebii'igewin.

miigwech nindinaa ogimaawiwin Ministry of Education and Training (MET) gaa-gii-miigiwewaad zhooniyaan gaa-gii-onji-gashkichigaadeg ji-maawa-ji'idiying, memindage go awe John Stanley gaa-izhinikaazod.

miigwech nindinaag igi Okobiwining gaa-gii-wiijitwaawaad: Pauline Decontie Maniwaki, Quebec gaa-onjiid; Nancy Jones Ft. Frances, Ontario gaa-onjiid; John Nichols Winnipeg, Manitoba gaa-onjiid; Agnes PeeAce Saskatoon, Saskatchewan gaa-onjiid; Eunice Perez Winnipeg, Manitoba gaa-onjiid; gaye Lena White Manidoominising gaa-onjiid noongom dash Roseau, Manitoba.

miigwech nindinaag igi gaa-gii-wiiji'iwewaad, gaawiin gii-diba'amawaasiiwag: Lila Duffy Winnipeg gaa-onjiid; Liz Kejick Lac Seul gaa-onjiid; Amos Keye, Angie Monture zhigwa Joan Greenbird Woodland Cultural Centre Brantford, Ontario gaa-onjiiwaad; zhigwa dash Paul Von Wichert Winnipeg gaa-onjiid.

– Niin Pat Ningewance

ETEGIN GAA-OZHIBII'IGAADEGIN

Gaa-gagwe-dakobii'igaadeg Wiindamaagewin 3
Izhinikaajiganan 5
Nitam wiindamaagewin 9
Izhichigewin 13
Okobiwining Gaa-gii-wiiji'iwewaad 15
Gaa-gii-doodang gaa-gii-niigaaniid 21
E-gii-ozhiitaang ji-maawaji'iding 25
Maawaji'idiwin 31
Gaa-gii-ikidowaad ji-izhichigeng 37
Ge-izhi-minoseg, ge-izhi-maanzhiseg izhibii'igewinan 43
Aanikewiindamaagewin A – Ezhibii'igeng 47
Aanikewiindamaagewin B – Maawaji'iding 49
Aanikewiindamaagewin C – Gaa-gii-biizhaawaad 51
Aanikewiindamaagewin D – Aaniin ezhibii'igeng miziwe 59

Naasaab Izhi-anishinaabebii'igeng

Nindibaajim aaniin gaa-doodamowaad anishinaabeg gii-maawaji'idiwaad e-gagwe-mikamowaad naasaab ji-izhi-anishinaabegii'igewaad.

Gaa-gagwe-dakobii'igaadeg Wiindamaagewin

Niizhwaak gichi-anishinaabeg, dago anishinaabemowin gaa-gikino'amaagewaad, gaye gaa-aanakanootamaagewaad, gaye anishinaabemowin gaa-anokaadamowaad, gaye igiwe gaa-gagwe-nitaa-anishinaabemowaad gii-maawaji'idiwag gichi-oodenaang Toronto gaa-izhinikaadeg Miini-giizis 8, 9, zhigo biinish 10 gii-inangizod, 1996 gii-izhiseg. O-gii-gagwe-mikaanaawaa naasaab ji-izhi-anishinaabebii'igewaad. Miziwe dash gii-bi-onjiiwag – Quebec, Ontario, Manitoba, Saskatchewan, Alberta, gaye Gichi-mookomaanakiing – Michigan, Wisconsin zhigwa Minnesota.

Amii dash gaa-inendamowaad nisogon gaa-izhisenig, iwe gaa-niizhooshinowaad ozhibii'iganensag maawach miziwe e-izhi-aabajichigaadeg apiich wiin iniwe bakaan izhibii'igewinan.

Gaa-gii-biizhaawaad anishinaabeg o-gii-waawaabandaanaawaan iniwe anishinaabebii'igewinan noongom gaa-aabajichigaadegin. Niswewaanaganoon aaniish inendaagwan. Bezhig iwe gaa-niizhoobii'igaazowaad ikidowinag. Miziwe aabajichigaade owe izhibii'igewin, maawach e-baatiinowaad owe gaa-izhibii'igewaad. Bezhig dash miinawaa gaa-jakibii'igaazowaad ikidowinag. Saskatchewan gaye Quebec onjiiwag igi anishinaabeg owe gaa-izhibii'igewaad. Zhigo miinawaa wiinawaa go gaa-ozhibii'amowaad anishinaabeg aaniin igo enitamowaad anishinaabemowin.

Gaa-jakibii'igewaad:	e	i	í	o	ó	a	á
Gaa-niizhoobii'igewaad:	e	i	ii	o	oo	a	aa

Ogowe gaye daa-aabadiziwag ozhibii'iganensag:

Gaa-niizhoobii'igewaad

k/g	**t/d**	**p/b**	**y**	**h**	**sh/zh**	**s/z**	**ch/j**	**w**	**n**	**m**

Gaa-jakibii'igewaad

Quebec:	**k/g**	**t/d**	**p/b**	**y**	**h**	**sh/j**	**s/z**	**ch/dj**	**w**	**n**	**m**
Saskatchewan	**k/g**	**t/d**	**p/b**	**y**	**h**	**hš/š**	**hs/s**	**hc/c**	**w**	**n**	**m**

Gaawiin wiin gii-dazhinjigaadesinoon aaniin ge-izhibii'igaadegin ono ens, oons, dinowa. Gaye gaa-gibitoweng, gaye ono dino jakibii'iganensan, ." " ? : – ozaam ajina e-gii-maawaji'ding. Gaye gaawiin gii-ozhichigaadesinoonan oshki-ikidowinan.

Izhinikaajiganan

Ozhibii'igaadewan omaa gaa-zanaginikaadegin ikidowinan gaa-aabajitoowaad ako igiwe gaa-gikino'amaagewaad anishinaabemowin. Gii-gikino'amawaawag aaniish wiinawaa aaniin ezhinikaadegin. Igiwe dash wiin gaa-gii-gikino'amwaasiwindwaa, gaawiin gakina ogikendaziinaawaadog onowe gichi-ikidowinan. Amii dash omaa gaa-onji-wiindegin.

Aaniin ekidoomagakin

common orthography – Gaa-izhibii'iged awiya gaa-anishinaabebii'iged.

consistency – Bezhigwan, gemaa naasaab.

consonant – Gaawiin wiin ono dinookaanan ozhibii'iganensan: a, e, i, o, u. Gaa-gikino'amaagewaad anishinaabemowin ono odaabajitoo naawaan: b, c, d, g, h, j, k, m, n, p, s, t, w, y, z.

culture – Izhitwaawin, gemaa izhi-bimaadiziwin.

curriculum – Gaa-wii-izhi-gikino'amaageng.

dialect – Gaa-izhigiizhweng imaa dazhiikewining. Bangii aaniish bebakaan inwewag miziwe anishinaabeg. Zhaagooch idash naasaab iwe izhigiizhwewin, aanawi bangii bebakaan e-inwew aad. Zhaagooch nisidotaadiwag bakaan onjiiwaad anishinaabeg.

dictionary – Gaa-niibidebii'igaadegin ikidowinan, dago gaa-ikidoomagakin.

"Double Vowel System" – Gaa-niizhoobii'igaadegin ozhibii'iganensan daabishkoo ono: ii, aa, oo. Anishinaabeg iwe izhibii'igewag, imaa Thunder Bay gaa-gii-izhi-ando-gikino'amawindwaa ji-nitaa-anishinaabebii' igewaad gaye ji-nitaa-gikino' amaagewaad anishinaabemowin. Fiero izhinikaazo awe waabishkiiwe gichi-mookomaan gaa-gii-oshki-maajitood owe dinookaan izhibii'igewin.

"Fiero System" – Naasaab owe daabishkoo gaa-ishkwaa-dazhinjigaadeg.

"Folk Phonetic System" – Gaa-izhibii'igewaad igi anishinaabeg gaa-gii-gikino'amawaasi windwaa bezhig dino izhibii'igewin. Wiinawaa go gaa-onwaada-mowaad ge-izhibii'igewaad, enitaagwag e'izhibii'igewaad.

glossary – Gaa-niibidebii'igaadegin ikidowinan dago gaa-ikidoomagakin.

glottal stop – Gii-gibitoweng, megwaa gii-giigidong. Owe dash izhibii'igaade iwe '. Daabishkoo: ma'iingan. Ngoding h aabadizi: mahiingan.

grammar – Gaa-izhising giigidowin.

language – Izhigiizhwewin. Inwewin.

language family – Bangii gaa-nisidotaadiimagakin izhigiizhwewinan, daabishkoo anishinaabemowin zhigo dash omashkiigoomowin. Bakaan inwemaganoon, zhaagooch dash geyaabi bangii nisidotaadii maganoon bebakaan dash ge-inwemagakin.

lexicography – Gaa-niibidebii'gaadegin ikidowinan gaye gaa-ikidoomagakin.

linguistics – Gaa-nanaandawi-gikenjigaadeg izhigiizhwewin, aaniin wenji-inwemagak, gaye awenenag enwewaad, gaye mewinzha gaa-inwemagakin wegonen dash bakaan wenji-ani-inwemagak izhigiizh wewin.

literacy – E-gashkichigaadeg ji-ozhibii' igeng gaye ji-anamichigeng ji-aginjigeng.

long vowel – Inwewin nawaj ginwesh ezhiseg ji-ikidong, daabishkoo ono: jiimaan / jímán, googii / gógí

"Macron System" – Gaa-jakibii'igaazowaad igi ginwesh gaa-inwewaad ikidowinag, wiiyakwaanensing gaa-izhinaagwag imaa. Daabishkoo owe: ozhîtâ âmô

neologism – Oshki-ikidowin. Gaa-wiindeg oshki-gegoon, gaa-gii-ayaasig mewinzha anishinaabe, noongom dash gaa-wiindang. Daabishkoo odaabaan, gaa-bimisemagag, gaa-dakaag.

orthography – Izhibii'igewin.

roman orthography – Ogowe a, b, c, d, e, f, g... gaa-aabadiziwaad e-anishinaabebii'igeng.

short vowel – Gaawiin ginwesh gaa-ikidong inwewin, daabishko owe: amo, ikido, makizin.

standardization – Naasaab gemaa bezhigwan ji-izhichigeng.

syllabics (syllabic writing) – Gwaashkwebijiganibii'igewin gaa-izhinikaadeg, gemaa anishinaa bebii'igewin owe e-izhinaagwag:

Gwaashkwebijiganibii'iganan

e	i/ii	o/oo	a/aa	ishkwaaj
ᐁ	ᐃ	ᐅ	ᐊ	
ᐯ	ᐱ	ᐳ	ᐸ	ᑊ
ᑌ	ᑎ	ᑐ	ᑕ	ᐟ
ᒣ	ᒥ	ᒧ	ᒪ	ᒼ
ᑫ	ᑭ	ᑯ	ᑲ	ᐠ
ᒉ	ᒋ	ᒍ	ᒐ	ᒡ
ᔦ	ᔨ	ᔪ	ᔭ	ᔾ
ᓀ	ᓂ	ᓄ	ᓇ	ᐣ
ᓭ	ᓯ	ᓱ	ᓴ	ᐢ
ᐌ	ᐎ	ᐒ	ᐗ	ᐤ

Aaniin Ezhibii'igeng:

a ni mo sh (dog) i kwe wa g
ᐊ ᓂ ᒧ ᔥ ᐊᓂᒧᔥ ᐃ ᐧᑫ ᐧᐊ ᐠ ᐃᐧᑫᐧᐊᐠ

bi mo se (he or she walks)
ᐱ ᒧ ᓭ ᐱᒧᓭ

o sh ki ma zi na i ga n
ᐅ ᔥ ᑭ ᒪ ᓯ ᓇ ᐃ ᑲ ᐣ ᐅᔥᑭᒪᓯᓇᐃᑲᐣ

zhoo sh kwa i gan a g
ᔓ ᔥ ᐧᑲ ᐃ ᑲ ᓇ ᐠ ᔓᔥᐧᑲᐃᑲᓇᐠ

terminology – Gaa-zanagitaagwakin izhinikaajiganan.

voice sound – Gaa-inweng, ono e-ikidong b, g, d, j/dj, zh/j, z.

voiceless sound – Gaa-inweng ono e-ikidong: p, k, t, ch/c, sh/c, s.

vowel – Ono dinookaanan ozhibii'iganensan: e, i, í, ii, o, ó, oo, a, á, aa.

vowel length – Giishpin ginwesh gemaa ajina eta ezhisegwen ji-ikidong ono inwewinan e, ii, oo, aa, i, o, a.

8

Nitam wiindamaagewin

Naasaab gaa-gagwe-izhibii'igaadegin Anishinaabemowinan Izhichigewinan

Amii e-gagwe-doodang Ontario Ministry of Education (MET), ogimaa gikino'amaagewin gaa-naagajitood, e-dazhiikamowaad anishinaabemowinan, naasaab ji-izhi bii'igewaad igi anishinaabeg naasaab gaa-inwewaad, ji-onji-nitaawibii'igewaad e-inendaagwag. Amii iin zan e-doodang MET e-wiiji'aawaad anishinaabe' omaa Ontario naasaab ji-gagwe-izhibii'igenid. Miinaawag dash zhooniyaa anishinaabeg owe gaa-gagwe gojitoo waad, gaye ji-ozhibii'amowaad ge-aabajitoowaad gikino'amaagewaad odizhigiizhwewi niwaan gikino'amaadiiwigamigong, gaa-ishkwaa-mikamowaad naasaab izhibii'igewin. Ji-onji-minjiminamowaad dash odizhigiizhwewiniwaa, ji-gagwe-zhaabwiichigaadegin anishinaabemowinan omaa Ontario gaa-onji-doodamong. Naadoweg wedi waabanong gaa-ayaawaad, Mohawk gaa-izhinikaazowaad iinzan wiin aazha owe o-gii-giizhitoonaawaa. Godag gaye anishinaabemowinan omaa gaa-ayaagin Canada akiing bezhigan iwe gii-izhichigewag noomaye. Omaa waawiindewan.

Mohaw Naadowemowin Naasaab izhibii'igewin Izhichigewan

1992 jibwaa-izhiseg, gaawiin igiwe Naadoweg Mohawks gaa-inindwaa o-gii-ayaasiinaa waa naasaab izhibii'igewin. Amii eta ge-gii-izhichigeyingiban naasaab ji-izhi bii'igeying ji-gashkitooying ji-ozhitooying ge-onizhishingin mazina'iganan gii-ikidowag iinzan 1995 e-dibaajimowaad gewiinawaa. Gichi-aya'aag eta geyaabi gaa-nitaa-naadowemowaad, gaawiin wiin igi oshkaadiziig. Aazha wiinge owanitoonaawaa odizhigiizhwewiniwaa. Gikino'amaadiiwigamigong eta noongom izhi-gikino'amaagewag Naadowemowin. 1993 gii-maajiseg, MET gaa-anokiitamaagewaad o-gii-maajii-ganoonaawa' ini Naadowe', e-nanaando-gikenjigaadeg ganage naasaab izhibii'igewin ji-andawenjigaadegiban, ganage gaye o-daa-bimiwidoonaawaa owe dino izhichigewin. Igi dash Naadoweg o-gii-ozhitoonaawaa okobiwin, Dorothy Lazoran dash o-gii-anokii'aawaan ji-niigaaniitamonid owe izhichigewin. Gii-maajitaawag. Miinigiizis gii-bimangizod 1993 gii-izhiseg, gii-maawaji'idiwag igi Naadoweg niiwigon imaa Tyendinaga. Amii dash iwe naasaab izhibii'igewin gaa-gii-dazhindamowaad, wegonen mayaa naasaab ge-izhibii'igaadeg. Ishkwaawaach, gii-ayikidowag aaniin enendamowaad ge-izhibii'igeng, gaye ge-izhini-kaadegin oshki-gegoonan. Gaa-niigaaniitang dash ogimaakaana' o-gii-izhinizha'amawaa' odibaajimowin. Da-odaapinigaade dash iwe gaa-gii-inaakonigewaad ji-izhibii-igeng.

Omashkiigoomowin Naasaab Ji-izhibii'igaadeg

Gewiinawaa dash Omashkiigoog imaa James Bay gaa-daawaad gii-maawaji'idiwag February 1996 gii-bimangizod, gewiinawaa naasaab e-wii-gagwe-izhibii'amowaad odizhigiizhwewiniwaa. Naanan dazhiikewining gii-bi-onjiiwag: Fort Severn, Attawapiskat, Kashechewan, Fort Albany zhigwa Moose Factory. Greg Spence izhinikaazo gaa-gii-niigaaniitang owe izhichigewin.

Waasa wedi Agaamakiing Gaa-ayaawaad Anishinaabeg Maori gaa-izhinikaazowaad

Igi anishinaabeg Maori gaa-izhinikaazowaad, minisensing gichigamiing waasa wedi agaamakiing gaa-onjiiwaad, New Zealand gaa-izhinikaadeg, bezhigwan gewiinawaa gii-izhichigewag. 1958 gii-izhisenig odoogimaamiwaan gii-izhichigewan bezhigwan ji-gagwe-izhibii'igewaad. Noongom dash gakina ogashkitoonaawaa ji-anamitoowaad ozhibii'iganini aaniindi go gii-onjiimagak iwe anishinaabebii'igan imaa odakiimiwaang.

Waasa Giiwedinong Anishinaabemowin Naasaab Izhibii'igewin

1985 gii-izhiseg, gii-ishkwaa-gichi-nanaandawi-gikenjigaadenig ezhisenig odizhigiizhwewiniwaa igi waasa giiwedinong gaa-ayaawaad anishinaabeg Dene gaa-izhinikaanidizowaad, gii-ikidowag naasaab ji-gagwe-izhibii'amowaad odizhigiizhwewiniwaa. Naanwewaanagiziwag iinzan wedi gaa-ayaawaad, gegaa gaa-nisidotaadiwaad gii-anishinaabemowaad – Loucheux, Dogrib, Chippwayan, South Slavey zhigwa North Slavey. 1987 dash gii-izhiseg gii-maajitaawag. Ji-gagwe-gichiwinamowaad odizhigii zhwewiniwaa dash owe gaa-gii-onji-izhichigewaad gewiinawaa, bizaanigo nawach niibiwa mazina'iganan ji-onji-ozhitamaazowaad. Gichi-aya'aag, gaa-gikino'amaagewaad gaye izhigiizhwewin, gaye igiwe gaa-nitaawewaad gii-dagwiiwag imaa okobiwining. Bezhig dash inake izhibii'igewin o-gii-odaapinaanaawaa. Amii dash gaa-ako-izhiseg iwe, nawach niibiwa noongom odoozhitoonaawaan mazina'iganan e-anishinaabebii'igaadegin ge-aabajitoowaad ogikino'amaadiiwigamigowaang, gaye odazhiikewiniwaang.

Giinawind Dash Gidizhigiizhwewininaan Naasaab ji-izhibii'igaadeg Izhichigewin

Gaawiin wiin naasaab ji-inweying anishinaabemowing dazhinjigaadesinoon. Baatiinwewaana giziwag aaniish anishinaabeg gakina bangii bebakaan gaa-onji-inweying. Gaawiin wiin gagwe-aanjichigaadesinoon gidinwewininaan. Ozhibii'igewin eta gaa-dazhinjigaadeg. Ozaam aaniish noojigo bebakaan gidizhibii'igemin.

1. Gizhaatabi-angwiimagan gidizhigiizhwewininaan. Gaawiin gi-gikino'amawaasiwaanaanig gi-niijaanisinaanig endaawaad, daabishkoo giinawind gaa-gii-onji-nitaa-anishin aabemowing gii-abinoonjiiwiying. Ozaam niibiwa gegoon gi-gibishkaagomin aana-gii-gagwe-gikino'amawangwaa giniijaanisinaanig gaa-izhi daaying – gaa-mazinaateseg gaye bizinjiganan gaa-michi-zhaaganaashiimoomagakin, gaye mazina'iganan gaa-zhaaganaa shiibii'igaadegin eta, gaye gii-michi-zhaaganaashiimonotaadiwaad oniigi'igomaag gegaa daso-daawining, gaye dash gii-gwenawi-izhinikaadamang gakina oshki-gegoonan noongom gaa-ayaagin omaa gi-bimaadiziwininaang. Amii dash gaa-onji-gikino'amawindwaa gi-niijaanisinaanig odizhigiizhwewiniwaa gikino'amaadiiwigamigong nindawaa. Ozhibii'igaade dash anishinaabemowin gikino'amaadiiwigamigong gii-dazhi-gikino'amaageng. Bebakaan aaniish izhi-gikino'amawaawag igi gaa-gikino'amaagewaad anishinaa-bemowin ji-izhibii'amowaad. Ningoding gaawiin gii-gikino'amawaasii awe gaa-gikino'amaaged, wiin dash noojigo izhi-gagwe-anishinaabebii'ige. Gaawiin dash gwayag izhi-gikino'amawaasii awe abinoonjii ji-nisidawinang anishinaabemowin ozhibii'igaadenig. Gaawiin aaniish bezhigwan izhibii'igesii awe gaa-gikino'amaaged. Ningoding bakaan odizhibii'an ikidowin gaa-gii-ozhibii'ang. Aaniin dash ge-onji-nisidawinang abinoonjii ozhibii'igan giishpin bakaan bizhishig izhibii'igaadenig gaa-gagwe-nisidawinang. Amii gaye ezhisewaad, anishinaabeg nasine e-babaamigoziwaad, oodenaang gii-izh-igoziwaad ishkoniganing onji, ningoding gaye e-aa'aazhawi-goziwaad oodenaang. Daa-onji-minose dash abinoonjii giishpin naasaab izhibii'igaadenig anishinaabebii'igan aaniindi go izhi-gozid, ji-nisidawinang odinwewin.

2. Nawach daa-wendan gikino'amaageying gidizhigiizhwewininaan giishpin naasaab izhi-bii'igeying. O-daa-gagwe-gikendaanaawaa aaniin gwayag ge-izhi-gikino'amaagewaad ani shinaabemowin gikino'amaadiiwigamigong gaa-gikino'amaagewaad. O-daa-gikendaanaawaa eniizhwaachiwaad inwewinensag, gaye godag dinowa inwewinan. O-daa-gikendaanaawaa dash aaniin mayaa ge-izhibii'igewaad gwayag ji-gikino'amaagewaad gaa-izhising anishinaabemowin. Gikenjigaadeg enwemagag anishinaabemowin, amii ge-izhi-gikenjigaadeg aaniin ge-ikidong. Nisidawinang ozhibii'igan abinoonjii, o-daa-gash kitoon biinish ji-gikino'amaazod bikish ji-ani-nisidawinang anishinaabemowin bakaan.

3. Nawach daa-ani-gichi-inenjigaade gidizhigiizhwewininaan giishpin naasaab izhibii'igeying. Giishpin waabandamang gidizhigiizhwewininaan miziwe ozhibii'igaadeg, naasaab gemaa bezhigwan izhibii'igaadeg, da-ani-gichi-inenjigaade, daabishkoo godag inwewinan gaa-ozhibii'igaadegin mazina'iganing miziwe akiing.

4. Giishpin gwayag izhibii’amang gidizhigiizhwewininaan, gi-daa-gashkitoomin wegonen igo ikidowin ji-ozhibii’amang. Gaawiin wiin eta ini ikidowinan gaa-gikendamang, ini goda gaye wiikaa gaa-gii-noondaziwang, gaye oshki-ikidowinan. Baataa gaa-gikendaman ji-ozhibii’aman mayagi-ikidowin, amii ge'izhi-gashkitooyin mayaa naasaab ji-ikidoyin gaa-inwemagag iwe ikidowin. Daabishkoo biindwewesichigan gii-aabajichigaadeg izhise. Bizaanigo dash gi-daa-ozhibii’aamin gaa-ikidowaad bakaan gaa-inwewaad, bizaanigo dash gi-daa-ikidomin mayaa gaa-inwewaad agindamang gidoozhibii’iganinaan.

5. Giishpin naasaab izhibii’igeying, nawach niibiwa mazina'iganan gaa-anishinaabebii’ig aadegin gi-daa-ozhitoomin. Aaniish nawach waasa daa-izhinizha'igaadewan giishpin gakina gaa-anishinaabe moying naasaab izhibii’igeying gi-daa-gashkitoomin ji-nisidawinamang ozhibii’igan bakaan gaa-onjiimagak, aanawi bangii bakaan inwemagak, zhaagooch gi-daa-nisidawi naamin. Aaniin igo dinowa mazina'iganan, gaa-dibaajimoomagakin, gaye ge-aabajichigaadegibaniin gikino’amaadiiwigamigong ji-gikino’amawindwaa abinoonjiiyag ji-nitaa-anishinaabemowaad. Nawach niibiwa gi-daa-gashkitoomin ji-ozhitooying, aaniish nawach daa-wendagindewan endaso-mazina'iganan niibiwaan ozhichigaadegin. Wiinge nawach wendagindewan mazina'iiginan, niibiwa adaaweng.

6. Giishpin nawach niibiwa mazina'iganan gashkitooying ji-ozhitooying, nawach bangii daa-inangidewan ji-ozhichigaadegin. Nawach dash niibiwa zhooniyaa daa-aabadizi ji-minobii’igaadegin, ji-aakobii’igaadegin, gaye ji-mashkawegak gaa-nitamiigising mazina'iganing, daabishkoo sago gaa-izhichigaadegin zhaaganaashii-mazina'iganan. Wiinge daa-onizhishin anishinaabensag ji-waabandamowaapan izhinaagwaninigin omazina'iganiwaan, ji-gichi-inendamowaapan. Daa-onji-ondiziwag gaye giidanishinaabeminaanig gaa-nitaa-mamazinibii’igewaad, gaa-nitaawibii’igewaad, gaye gaa-aanakanootamaagewaad.

7. Giishpin naasaab izhibii’igeying, nawach da-wii-nitaawibii’igewag giidanishinaabeminaanig. Gii-wendag ji-anamichigaadeg ji-aginjigaadeg mazina'igan, bizaanigo awiya o-daa-gashitoon ji-anamitood ji-agindang mazina'igan, bizaanigo awiya o-daa-gashkitoon ji-ozhibii’ang dibaajimowinan ge-onji-ozhichigaadegibaniin ge-waabanjigaadegibaniin imaa gaa-mazinaateseg. Nawach da-minotaagwanoon gidibaajimowininaana zhemaag anishinaabebii’igaadegin, apiich wiin nitam zhaaganaashiibii’igaadegin ani-aanakanootamaagebii’igaadegin dash.

Amii owe ge-gii-onji-gagwe-aabajitooyingiban bezhig eta anishinaabebii’igewin gakina gaa-anishinaabemowaad ji-aabajitoowaad.

Izhichigewin

Ontarioong gikino'amaagewin gaa-anokaadeg, MET gaa-izhinikaadeg gii-onji-maajise owe izhichigewin. Amii e-izhi-gagwe-ganawendamowaad anishinaabemowinan omaa Ontario. Amii dash imaa gaa-onjiid zhooniyaa gaa-gii-aabadizid.

Obizhigokaang izhinikaade ishkonigan gaa-onjiid gaa-gii-anokiitang owe izhichigewin. Pat Ningewance izhinikaazo gaa-gii-ozhibii'ang gagwedwe-mazina'igan. Miziwe dash o-gii-izhinizha'aan iweni mazina'igan godag ishkoniganan gaa-izhi-ayaagin omaa Ontario, e-gii-bagosendang ishkoniganing ji-bimiwijigaadeg owe izhichigewin. Gaawiin dash awiya bakaan gii-nakwetanzii, amii eta wiin odishkonigan, Obizhigokaang gaa-izhini kaadeg. February 13, 1995 gii-izhiseg gii-nakobii'igaade mazina'igan. Amii dash gii-maad anokiid Pat. Nitaa-anishinaabemo, nitaa-anishinaabebii'ige gaye, niizhoobii'igaadenig e-aabajichitood. Gii-bi-gikino'amaage anishinaabemowin, gaye gaa-mazinaatesenig e-gii-dananokiid. Anishinaabemowin igo o-bi-anokiitan bizhishig. Amii dash owe gaa-inanokii'ind:

- ji-maawaji'aad ge-dagwiinid okobiwining ge-maamiinomigod anokiid, miziwe ji-onjiinid ini anishinaabe'.
- ji-ozhitood gagwedwe-mazina'igan ge-aabadag maawajitood gikendaasowin.
- ji-onwaadang aaniin ge-doodamong niso-giizhig maawaji'iding
- ji-wiindamawaad anishinaabe' gaa-gitaadizinid, gaye igi gaa-gikino'amaagenid anishnaabemowin, gaye gaa-gagwe-anishinaabemonid.
- ji-wiindamaaged gaa-wii-inakamiganinig.
- ji-anokii'iwed.
- ji-maawaji'iwed wedi gichi-oodenaang Toronto gaa-izhinikaadenig.
- ji-dibaajimod aaniin gaa-izhisenig iwe maawaji'idiwin, minji-niizh anishinaabemowin gaye zhaaganaashiimowin ji-aabadag.

Okobiwining Gaa-gii-wiiji'iwewaad

Gii-ganoonaawag anishinaabeg miziwe gaa-onjiiwaad ji-wiiji'iwewaad apii owe gii-maajichigaadeg. Waasa ningaabii'anong dago gaye zhaawanong Gichi-mookomaanakiing gaye waabanong gii-izhi-gagwedwe. O-gii-andomaa' idash ji-biizhaanid.

Amii dash owe gaa-inwaazowaad:

- ji-maamiinomaawaad ini gaa-niigaaniitamonid.
- ji-waawiindamawaawaad ini aaniin enendamong anishinaabemowin onji.
- ji-ikidowaad aaniin ge-doodamong.
- ji-ozhi'ind geyaabi zhooniyaa ge-aabadizid.

Amii ogowe gaa-dagwiiwaad:

Pauline Decontie, Algonquin dino wa'a anishinaabekwe. Gitigaani-ziibi izhinikaadeni gaa-onjiid. Wemitigoozhiiwakiing ayaa. Anishinaabemowin o-bi-anokaadaan gewiin. Jakibii'ige gii-anishinaabebii'iged.

Agnes PeeAce, Saulteaux dinowi wa'a anishinaabekwe. Bagaani-zaaga'iganiing izhinikaadeni wedi Saskaachiwan gaa-onjiid. Anishinaabemowin gewiin bizhishig o-bi-anokaadaan. Jakibii'igewin odaabajitoon.

Lena Odjig White, Ojibwe / Odawa dinowi awe anishinaabekwe. Wiikwemikwaang imaa Manidoominising onjii. Anishinaabemowin gewiin bizhishig o-bi-anokaadaan. Noongom dash imaa Manitoba izhidaa. Niizhoobii'igewin odaabajitoon.

Nancy Jones, Ojibwe dinowi awe anishinaabekwe. Nigigoonsiminikaaning izhinikaadeni gaa-onjiid. Imaa dash noongom Fort Frances, Ontario dananokii. Apane go gewiin anishinaabemowin gaa-anokiitang. Niizhoobii'ige gii-anishinaabebii'iged.

Eunice Perez, Saulteaux Ojibwe dinowi awe anishinaabekwe. Imaa Gaa-wiikwedaawangaag onjii. Nitaa-anishinaabemo. Imaa dash Manitoba Association for Native Languages (MANL), gaa-dizhi-anokaadeg anishinaabemowin o-gii-niigaaniitaan iwe apii. Ningoding dash owiidanokiimaaganan o-gii-naabishkaagoon, Carol Beaulieu izhinikaazowan.

Dr. John Nichols izhinikaazo awe zhaaganaash gaa-gii-wiiji'iwed. Amii enanokiid anishinaabemowin e-nagajitood. Minnesota zhigwa Ontario zhigwa Manitoba bi-dananokii. Noongom dash imaa gichi-gikendaasoowigamigong, University of Manitoba dazhi-gikino'amaage. Niizhoobii'igewin odaabajitoon.

Dolores Wakefield, Ojibwe awe dino anishinaabekwe. Gichi-gikendaasoowigamigong University of Minneapolis gii-dazhi-gikino'amaage owe apii. Aabiding eta gii-biizhaaban gii-maawaji'iding.

Nitam Gii-okobiiwaad

Animikii-wiikwedong nitam gii-dazhi-okobiwag ogo Aditemini-giizis 22 gii-inaginzod. Ogo gii-biizhaawag:

- Carol Beaulieu, Manitoba (for Eunice P.)
- Pauline Decontie
- Nancy Jones
- John Nichols
- Pat Ningewance
- Agnes PeeAce
- Dolores Wakefield
- Lena White

Ogo gaawiin gii-biizhaasiiwag:

- John Stanley
- Doug Anderson
- Eunice Perez

O-gii-waawaabandaanaawaa iwe mazina'igan gaa-waawiindeg aaniin ge-izhichigeng. O-gii-aanikebii'aanaawaa gewiinawaa gaa-izhi-gikendamowaad. Amii dash gaa-ikidowaad imaa gichi-oodenaang Toronto ji-maawaji'iding Miinigiiziz 8 biinish 10 inaginzod 1996 izhiseg. Naasaab izhibii'igewin eta ji-gagwe-mikigaadeg, gaawiin wiin bakaan gegoon ji-gagwe-debinigaadeg.

Amii dash gaa-izhi-dazhindamowaad wegonen wenji-andawendaagwag naasaab gakina ji-gii-gagwe-izhibii'igeyingiban. Ozaam ogwenawi-aabajitoonaawaa gaa-gikino'amaagewaad anishinaabemowin. Nawach niibiwa mazina'iganan gi-daa-gashkitoomin ji-ozhitooying giishpin naasaab izhibii'igeying. Gakina owe gii-dazhinjigaade. Bezhigwan ningwana izhisewag gikino'amaageg miziwe. "Aazha owe nin-gii-izhichigemin wedi gaa-onjiiyaan," gii-ikido bezhig ikwe Pauline Decontie, wedi Quebec gaa-onjiid.

"Abinoonjiiyag nin-gii-gagwejimaanaanig wegonen ozhibii'igan maawach wiinawaa ge-nisidawinamowaapan. Amii dash iwe gaa-aabajitooyaang." Imaa dash wiin Sioux Lookout gaa-onjiiwaad anishinaabeg, gwaashkwebijiganibii'igan izhikaadeni gaa-aabajitoowaad anishinaabebii'igan. Bikaanjigam izhinikaade bezhig ishkonigan wiinawaa omazina'iganiwaan e-ozhitoowaad iwe dino ozhibii'igan e-aabajitoowaad. Ningodwaachinoon dazhiikewinan iwe e-izhibii'igewaad.

Da-andomaawag gikino'amawaaganag gewiinawaa ji-biizhaawaad maawaji'iding. Gaawiin memwaach ji-nitaa-anishinaabemowaad.

Miinawaa Gii-okobiwaad.

Wiinibiigong gii-biizhaawag May 25 gii-inaginzod. Ogowe imaa gii-ayaawag:

- Carol Beaulieu
- Pauline Decontie
- Nancy Jones
- John Nichols
- Patricia Ningewance
- Agnes PeeAce
- Eunice Perez
- John Stanley
- Lena White

Gii-bi-bizindamoog:

- Roger Roulette,
- Brian Cochrane

Gii-wiindamaage gaa-niigaaniitang aaniin eko-anokiitang oweni. Gii-dibaajimo aaniin iinzan ekidonid gichi-aya'aa' gaa-gaganoonaad, gaye igi gaa-gikino'amaagewaad anishinaabemowin, gii-mooshkinebii'amowaad ini mooshkinebii'iganan, gaye gii-gaagiigi dowaad. Amii iinzan ekidowaad gichi-anishinaabeg "Gaawiin nin-gii-ozhibii'anziimin anishinaabemowin mewinzha, zhaagooch nin-gii-nitaa-anishinaabemomin." Awiya gaye gii-ikido ji-dazhinjigaadeg gete-mazinaabikiniganan gete-anishinaabebaniig gaa-gii-mazinibii'amowaad aasamaabik mewinzha. Wegonen imaa ge-onji-gikendamangiban. Gi-daa-gikino'amawaanaanig giidanishinaabeminaanig aaniin endaswewaanagakin ozhibii'igewinan, aaniin gaye endaswewaanagakin inwewinan.

Aaniin mayaa ge-izhiseg owe maawaji'idiwin gii-dazhinjigaade. Gichi-mookomaanakiing aaniish gaye da-onjiiwag ge-biizhaawaad, gaawiin wiin eta Canada onji. Aaniin dash ge-doodamong ji-gagwe-odaapinamowaad bezhig izhibii'igewin. Amii dash iinzan gaa-doodang awe gaa-niigaaniitang naanwayag e-gii-onwaadang ge-onjiinid awiya.

1) ningaabii'anong – Alberta zhigwa Saskatchewan;

2) giiwedinong Ontario zhigwa Quebec,

3) Gichi-mookomaanakiing North Dakota, Minnesota, Wisconsin zhigwa Michigan;

4) zhaawanong Ontario memindage Manidoominishing

5) Manitoba.

Niizhwaak maamaw ando-maawag anishinaabeg.

Niimidana dash da-onjiiwag imaa gaa-ishkwaa-wiindeg. Amii dash eta ge-izhi-minoseg. Ozaam wiin awenen igo biizhaad, ozaam niibiwa imaa zhaawanong Ontario da-bi-onjiiwag, aaniish beshowan imaa. Nawach da-ginigawiinowag owe doodamang, gii-inendam gaa-ozhitood. Aaniin igo gaa-izhibii'igewaad gewiinawaa da-andomaawag. Gewiinawaa da-ikidowag enendamowaad. Gaawiin gaye "voting" da-izhichigesiiwag anishinaabeg. Da-maamawi-odaapinigewag. Imaa dash ge-danakamigag midaaswi bakechiganan da-ayaawan. Niishtana da-dashiwag imaa ge-biindigewaad. Da-midaachiwag igiwe ge-niigaanishkamowaad ini, "Facilitators" gaa-ishinikaazowaad.

Awenenag dash mayaa ge-andomindwaa? Gii-dazhinjigaade owe. Ningaabii'anong gaye wedi waasa waabanong gaa-onjiiwaad da-andomaawag. Gaa-gagwe-nitaa-anishinaabemowaad gikino'amawaaganag da-andomaawag. Gaawiin dash wiin zhaaganaashiinsag, gaye wemitigoozhiinsag. Gaye anishinaabeg gaa-nitaawibii'igwewaad. Gaawiin gaye da-ayaasinoon aanakanootamaagewin, ji-inanokiiwaad iwe imaa ge-dazhi-maawaji'iding. Deminik niizhwayag inwewag igiwe ge-wiiji'iwewaad.

Ge-wiiji'iwewaad Maawaji'iding

Niizhogon da-gaagiigidowag ogowe ge-wiiji'iwewaad jibwaa-maajiseg maawaji'idiwin ji-zhaabo-gikendamowaad aaniin mayaa ge-doodamowaad. O-da-ganawaabandaanaawaan anishinaabebii'iganan gaa-aabadakin noongom miziwe.

Maajiseg Maawaji'idiwin – Gizhebaawagag, nitam da-anamikkodaadiwag. Da-gaagiigido gaye gaa-niigaaniitang ji-waawiindang wegonen imaa wenji-ayaaying. Ishkwaa-naawakweg dash gakina da-izhaawag gaa-izhi-onwaazowaad ge-izhaawaad, gaa-wiiji'iwenid ji-wiijiiwaawaad.

Ani-Waabang – Miinawaa gabe-giizhig da-dananokiiwag bakeya'ii. O-da-gagwe-odaapinaanaawaa dash bezhig ozhibii'igan owe apii.

Ishkwaach Giizhigag – Da-maamowiinowag miinawaa, amii dash ge-izhi-dibaajimowaad wegonen wiinawaa gaa-dazhindamowaad, aaniin enendamowaad dino izhibii'igewin ge-odaapinamowaad.

Miinawaa Okobiwin

Wazhaskonigamiing gii-maawaji'idiwag ogo gaa-okobiwaad July 2 gii-inaginzonid. Ogo omaa gii-ayaawag:

- Carol Beaulieu
- Pauline Decontie
- Nancy Jones
- Pat Ningewance
- Agnes PeeAce
- Eunice Perez
- Tracey Robinson
- John Stanley

Gii-dibaajimo gaa-niigaaniitang aaniin aazha ezhisenig.

Anokiitaaganag

Bezhig anishinaabekwens Tracey Robinson gii-maadanokii. Waabizii-zaaga'iganiing imaa Manitoba onjii. Gaawiin nitaa-anishinaabemosii, zhaagooch dash bi-wiiji'iwe owe dino gichi-maawaji'idiwin e-gii-anokaadang odaanaang. Daisy Kejick miinawaa bezhig izhikaazo anishinaabekwe, Obizhigokaang onjii. Gichi-anishinaabe' wiin o-da-wiiji'aa' aaniish nitaa-anishinaabemo wiin. Bezhig miinawaa Nataasha Henderson izhinikaazo gikino'amawaagan, Zaagiing onjii. Gaa-niigaaniitang gii-gagwejimaa wiin jiniigaanish kang apii maawaji'iding, wiin ji-niigaani-gaagiigidod.

Ge-biizhaawaad

Ningoji 130 andomaawag awiyag. Geyaabi dash wiinzowinan gii-miinaa gaa-niigaaniitang. Bakaan gaa-inwewaad wiin da-michi-ganawaabiwag. Nisiwag imaa Woodland Cultural Centre ge-bi-onjiiwaad, ji-bi-wiiji'iwewaad. Baatiinwaa bi-maawaji'iwewag. O-da-gikendaanaawaa aaniin mayaa ge-ayizhiiwaad, ji-ozhitoowaad ge-maamiigiweng jibwaa-maawaji'iding.

Ge-Izhi-Gabeshiwaad Ge-biizhaawaad

Gichi-anishinaabeg wiin imaa Colony Hotel da-nibaawag. Godag dash Howard Johnson's da-izhi-nibe'aawag.

Gaa-gii-doodang gaa-gii-niigaaniid

April, 1995

O-gii-ganoonaan Agnes PeeAce-an, Saskatoon Indian Cultural Centre gaa-anokiinid wedi ningaabii'anong Saskatchewan. O-gii-andomigoon dash ji-bii-waabamaad anishinaabemowin gaa-gikino'amaagenid imaa Bagaani-zaaga'iganiing e-wii-dazhi-maawaji'idinind. Ozhibii'igewin o-gii-dazhindaanaawaa. Amii dash Pat gaa-izhi-wiindamaaged gaa-wii-inakamigag naasaab izhibii'igewin e-wii-dazhinjigaadeg.

July, 1995

Nitam gii-nagishkodaadiwag Odaake-okobiwining owiijitwaag Animikii-Wiikwedong.

August, 1995

Gaa-niigaaniitang wedi waasa ningaabii'anong Vancouver, British Columbia, gii-izhaa, e-gii-ando-bizindang anishinaabe-mazina'iganikewin e-dazhinjigaadenig. Gaa-zhaaganaashii-bii'igaadegin eta mazina'iganan memindage gaa-gii-dazhinjigaadegin. Anishinaabemowin gaa-gikino'amaagenid o-gii-ganoonaa'. O-gii-mooshkinebii'aanaawaa mooshkinebii'igan. Saskatchewan gii-onjiiwag aaninda anishinaabeg imaa gaa-gii-izhaawaad.

September, 1995

Gaa-niigaaniitang gii-izhaa anishinaabe-gikino'amaage' gii-maawaji'idinid Wazhashko nigamiing. Gii-dagwii anishinaabemowin e-dazhinjigaadenig. O-gii-ozhitoon gaye mazinaatesijigan "Naasaab Izhi-anishinaabebii'igeng" e-izhinikaadenig.

October, 1995

Gii-andomaa e-maawaji'idinid anishinaabe wedi Grand Rapids, Minnesota, Gichi-mookomaanakiing, Anishinaabemowin e-dazhindamowaad. Amii imaa gaa-izhi-wiindang aaniin waa-inakamigag, wegonen mayaa ge-dazhinjigaadeg. O-gii-odaapinaanan dash wiinzowinan, awiya' gaa-wii-biizhaanid imaa Toronto.

November, 1995

November gii-bimangizod Ottawa gii-apizo e-gii-ando-waabamaad ini Algonquins gaa-izhinikaazonid anishinaabe' imaa Golden Lake, Ontario. Pauline Decontien o-gii-wiijiiwigoon. Gaa-gikino'amaagenid anishinaabemowin o-gii-ando-ganoonaawaa'. Maniwaki, Quebec miinawaa gii-ani-apizowag, imaa Pauline Decontie gaa-dananokiid. Ernest McGregor-an o-gii-megwaashkawaan, amii awe gaa-gii-maawadoonang ikidowinan gaa-niibidebii'igaadegin imaa mazina'iganing Algonquin Lexicon gaa-izhinikaadeg. Amos, Quebec, miinawaa gii-ani-izhaawag. Wiinge gichi-zoogipon e-maajiibizowaad. Wiinge gaye gichi-ayinaamadinaa imaa akiing. Rouyn-Noranda gii-ani-dagoshinowag. Michi-wemitigoozhiimowag igi anishinaabeg dago gaye e-anishinaabemowaad. Gaawiin aapiji nitaa-zhaaganaashiimosiiwag. Bangii eta gii-mayagitaagoziwag gii-anishinaabemowaad gaa-inwed Pat gewiin. Temiskaming miinawaa gii-ani-gibichiiwag. Gegapii Toronto gii-ani-giiwebizo gaa-ishkwaa-babaa-ganoonaad anishinaabe' omaa.

Toronto gii-ani-izhaa e-ando-waabamaad ini ge-wiiji'igod ozhitood iwe maawaji'idiwin. O-gii-waawaabandaan gaye iwe ge-danakamigag.

E-ani-waabang Lansing, Michigan gichi-mookomaanakiing gii-izhaa e-ando-waabamaad Joan Webkamigad-an ogimaawining e-dananokiinid. Bezhig miinawaa anishinaabemowin gaa-gikino'amaagenid Candace Escoval gaa-izhinikaazonid imaa Chicago o-gii-gagwe-waabamaan. Gii-aakozi dash gegapii, ozaam ginwesh e-babaami-ayaad, gegaa niizho-dwaate e-gii-ondendid. Ndawaa gii-giiwe zhemaag.

December 1995

Gii-ozhichigaade gaye agwa'igan ge-izhinizha'igaadeg miziwe ishkoniganing gaye imaa gaa-izhi-oko-anokiiwaad anishinaabeg.

1996

January, 1996

Sault Ste. Marie, Michigan gii-izhaa, e-ando-nagishkawaad anishinaabe' wedi. Oshki-izhichigewin Anishinaabemowin Tek e-izhinikaadeg omaajitoonaawaa. Gii-andomaa dash Pat ji-dagwiind imaa Board of Directors. O-gagwe-bimaajitoonaawaa anishinaabemowin miziwe ezhi-aabadag inwaade iwe oshki-izhichigewin. Memindage go imaa zhaawanong onjiiwag imaa gaa-dagwiiwaad. O-gii-waawiindamawaa' idash aaniin ge-inakamigag apii niibing wedi Toronto, wegonen gaye ge-dazhinjigaadeg.

Gii-ani-giiwebizod, Marquette, Michigan gii-gibichii e-gii-gagwe-waabamaad Don Chosa-wan, e-gii-michi-ganoonaapan giigidowining. Gikino'amaage anishinaabemowin imaa gichi-gikendaasoowigamigong University of Northern Michigan. Gaawiin dash ima gii-ayaasii awe inini. Bakaan awiyan ndawaa o-gii-ganoonaan. niigaaniitam awe ikwe imaa. Fond Du Lac Community College imaa Duluth, Minnesota, o-gii-ani-waabamaan ini anishinaaben Wilf Cyr gaa-izhinikaazonid. Anishinaabemowin gikino'amaage awe. Gii-inendam bizaanigo ji-wiiji'iwed gewiin imaa gaa-wii-izhi-maawaji'iding.

February, 1996

Canadian Indian Teachers Education Program conference wedi waasa ningaabii'anong Vancouver, British Columbia gii-izhaa e-gii-ando-ganoonaad anishinaabemowin gaa-gikino'amaagewaad gaye igi gaa-gagwe-nitaa-anishinaabemowaad. Iwe maawaji'idiwin o-gii-dazhinaan.

February 22, o-gii-ganoonaa' anishinaabemowin gaa-gikino'amagenid imaa Manitoba Association for Native Languages Wiinibiigong. Wiinge dash gii-gichi-zoogiponooban iwe gaa-giizhigag. Amii gaa-izhi-maajii-gaagiiwewaad igi gikino'amaageg. Zhaagooch dash bangii awiya' o-gii-ganoonaa'.

March, 1996

Ojibwe Language Conference anishinaabemowin gaa-anokaadamowaad imaa Sault Ste Marie, gii-dazhi-maawaji'idiwag Migiziwi-giizis 28, 29, 30 gii-inaginzod. Owe maawaji'idiwin o-gii-dazhindaan, gaye wegonen ge-gii-onji-gagwe-odaapinigaadegiban naasaab anishinaabebii'igewin. O-gii-maawadoonaanan gaye wiinzowinan, awiyag gaa-wii-biizhaawaad imaa. Gii-maamiigiwe agwa'iganan, gaye e-gii-waabanda'iwed iwe gaa-mazinaateseg dibaajimowin. Stella Kichi-moniyas-an Saskatchewan-ing gaa-onjiinid o-gii-megwaashkawaan imaa. Gii-inendam awe ikwe gewiin ji-wiiji'iwed.

April, 1996

Milles Lacs, Minnesota, Gichi-mookomaanakiing gii-izhaa e-ando-wiindamaaged gaa-wii-inakamiganinig Toronto niibing. National Aboriginal Languages Issues (NALI) Conference izhinikaade iwe gaa-gii-izhaad. O-gii-maajiidoon gaa-mazinaatesenig, gaye agwa'iganan. Niibiwa gaa-gikino'amaagenid imaa o-gii-ganoonigoo', e-wii-izhaanid.

May, 1996

May gii-maadaginzod Saskatoon gii-izhaa gikino'amaage' e-ando-waabamaad e-maawaa-ji'idinid. Saskatchewan First National Language Instructors' Workshop gii-izhinikaade.

June 1996

Ode'iminigiizis gii-bimanginzod, Tracey Robinson-an o-gii-anokii'aan ji-wiiji'igod. Ge-dazhi-gabeshiwaad ge-biizhaawaad gii-diba'igaade geshtine.

July 1996

Ottawa gii-izhaa e-ando-gagwe-ondinaad geyaabi zhooniyaan imaa gichi-ogimaakaang Secretary of State, gaye dash e-wii-waabamaad Dorothy Lazore Kahnawake ga-onjiid. Saskatooning gii-izhaa Tracey Robinson Sarah Machiskinic-an o-gii-wiijiiwaan Red Deer Alberta dash gii-izhaawag e-andomaawaad anishinaabe' wedi gaa-ayaanid. Ogimaakaanan o-gii-nagishkaagowaan wedi. Alice Strawberry izhinikaazowan, imaa Oojiins ishkonigan Rocky Mountain House. O-gii-wiindamawaa' aaniin waa-inakamiganinig.

July gii-izhiseg, Natasha Henderson gii-maadanokii ji-wiijitwaad gewiin.

July 17, Animikii-wiikwedong gii-izhaa e-ando-ganoonaad awiya' Native Language Instructors Program. Gikino'amawaawag imaa anishinaabeg ji-nitaa-gikino'amaagewaad odizhigiizhwewiniwaa. O-gii-ozhibii'aanaawaa owiinzowiniwaa' gaa-wii-biizhaawaad.

E-gii-ozhiitaang ji-maawaji’iding

1. Mooshkinebii’iganan

Gii-ozhichigaade ango-mazina'iigin e-gagwedweng gegoonan imaa, e-gagwejimindwaa awiyag aaniin wiinawaa enendamowaad ge-izhi-aabajichigaadegiban izhibii’igewin. Gii-gagwejimaawag owe ji-anishinaabebii’amowaad, nitam e-gii-zhaaganaashiibii’igaadeg eta: “gaa-onjiiyaan, gakina awiya gii-nitaa-anishinaabemo – abinoojiiyag zhigwa gichi-anishinaabeg. Gii-odaminoyaang, ni-gii-michi-anishinaabemomin. Noongom dash wiinge bakaan inendaagwan. Gaawiin nitaa-anishinaabemosiiwag oshkaadiziig. Gaawiin ogashkitoosiinaawaa ji-ganoonaawaad omishoomisiwaa' gaye ookomiwaa'.”

1. Aaniin ezhinikaanindizoyin? Algonquin Chippewa Ojibwe gemaa Saulteaux.
2. Aandi wenjiiyin?
3. Aaniin apii gaa-maajii-izhibii’igeyin iwe noongom gaa-izhibii’igeyin?
4. Aaniin enanokiiyin?
5. Aaniindi gaa-onji-gikino'amaagooyin iwe ji-izhi-bii’igeyin?
6. Gi-minwendaan na?
7. Ganage ogo Algonquin, Chippewa, Ojibwe zhigwa Saulteaux gaa-izhinikaazowaad bezhigwan izhigiizhwewag?
8. Wegonen dash wenji-inendaman?
9. Wegonen ge-onji-gagwe aabajitooyamban naasaab anishinaabebii’igein?
10. Waawiiba na ginandodaanan mazina'iganan bebakaan gaa-izhi-anishinaabebii’igaadegin?

Amii omaa gaa-onji-maawadoonigaadegin gaa-izhibii’igewaad anishinaabeg, aandi gaye wenjiiwaad, aaniin gaye enendamowaad.

2. Agwa’igan

Agwa'igan o-gii-mazinibii’aan Pat 14” x 19” e-gii-inigokwaag. Oninjiin mazinibii’igaadewan e-ozhibii’igeng. Gii-andomaawag dash anishinaabeg Ojibwe Saulteaux Chippewa zhigwa Algonquin gaa-izhinikaanindizowaad ji-biizhaawaad imaa maawaji’idiwining Toronto niibininig. Naanwaak o-gii-ozhitoonan ono agwa'iganan. Gii-izhinizha'igaadewan dash miziwe, dago gaye dibaajimoo-mazina'iganens, omaa Canada gaye Gichi-mookomaanakiing gaa-danakiiwaad igo anishinaabeg.

3. Gaa-Mazinaateseg Gii-Ozhichigaade: “Naasaab Izhi-anishinaabebii’igeng”.

September, October 1995 gii-izhiseg, o-gii-ozhibii’aan ge-biminizha’igaadeg ozhichigaadeg gaa-mazinaateseg, e-michi-anishinaabemoomagag. Nishwaaso-diba’iganens gii-akwaa iwe gaa-mazinaateseg. Amii dash gaa-izhi-wiindegin gaa-izhi-ositaawendamowaad anishinaabemowin gaa-gikino’amaagewaad. Wiinibiigong gii-onjiiwag gaa-gii-ozhitoowaad owe. Bezhig zhaaganaash Victor Dobchuk zhigwa anishinaabens Maeengan Linklater e-izhinikaazod. Bezhig dash anishinaabe Roger Roulette gii-gaagiigido imaa. Zaagiing ishkoniganing gii-izhaawag e-ando-mazinaatesijigewaad gikino’amaadiiwigamigong. Gii-dazhi-mazinaatesijigewag gaye miijimi-adaawewigamigong Neechee gaa-izhinikaadeg gaye imaa Manitoba Indian Cultural Education Centre gaye imaa Niji-mahkwa School gii-izhaawag. Waawiinde wegonen ge-onji-gagwe-odaapinigaadeg naasaab izhibii’igewin. Miziwe o-gii-babaamiwidoon owe gaa-mazinaatesenig gii-izhaad gaa-izhi-maawaji’idiwaad anishinaabeg. Ontario Heritage Foundation izhichigewin gii-miigiwemagan zhooniyaan gaa-gii-aabadizid.

4. O-gii-ganoonaa’ Ge-Wiiji’iwenid

O-gii-babaa-ganoonaa’ ini ge-wiiji’igod maawaji’iding. Miziwe gii-onjiiwag. Amii dash ogo gaa-niibide-wiinzowaad omaa.

Rene Barker gikino’amaage odizhigiizhwewin. Wiinibiigong izhidaa. Brian Cochrane gaye wiin ozhibii’ige odizhigiizhwewin. Imaa gaye Lorette, Manitoba gii-izhi-daa megwaa. Pauline Decontie gewiin nitaawibii’ige. Quebec onjii. Laura James nitaa-gwaashkwebijiganibii’ige. Bizhiwi-zaaga’iganiing onjii. Pelican First Nation High School, imaa Sioux Lookout, Ontario noongom dazhi-gikino’amaage. Stella Kichimoniyas nitaawibii’ige gewiin. Saskatchewan onjii. Amii wedi endazhi-gikino’amaaged gewiin. Pat Ningewance o-gii-naabishkawaan Wilf Cyran Minnesota gaa-dananokiinid. Agnes PeeAce nitaawibii’ige gewiin. Saskatchewan onjii. Amii gewiin wedi endananokiid imaa Saskatchewan Indian Cultural Centre. Roger Roulette nitaawibii’ige. McGregor, Manitoba onjii. Winnipeg, Manitoba megwaa izhidaa, endananokiid. Lois Thomas nitaawibii’ige. Saskatchewan onjii. Amii gewiin wedi endazhi-gikino’amaaged.

5. Gii-Odaapinindwaa ge-biizhaawaad

Gaa-gii-mooshkinebii’igaadegin mooshkinebii’iganan. Obizhigokaang gii-izhinizha’igaadewan. Amii dash gaa-onji-gikendang awe gaa-niigaaniid awenenan waa-biizhaanid, aaniin gaye ezhibii’igenid.

6. E-Gii-Ozhiitaawaad Gaa-wii-wiiji'iwewaad

Gii-dagoshinoog imaa Toronto igi ge-wiiji'iwewaad August 5. Colony Hotel gii-izhigibichiiwag. Gaa-ishkwaa-waawiindamaadiwaad ezhinikaazowaad, aandi gaye wenjiiwaad, gii-wiindamawaawag dash aaniin ge-izhichigewaad nisogon ge-anokiiwaad. Amii gaa-izhi-ozhiitaawaad. Nitam o-gii-gojitoonaawaan ini odaminowinan geodamino'aawaad ge-wiidabimigowaad. Gaye, o-gii-dazhindaanaawaan giizhaach ini ge-dazhinjigaadenigin, ji-gikendamowaad gwayaanch.

O-gii-onwaanaawaa' dash awenena' ge-wiidabimaawaad imaa gaa-izhi-maawaji'iding. Niishtana aaniish ji-dashiwaad endaso-okobiwining. Amii gaa-gagwe-izhichigewaad endaso-okobiwining ji-de-dashiwaad gikino'amawaaganag gaye gikino'amaageg, gaye gichi-anishinaabeg.

O-gii-ozhibii'aanaawaan gaye gaa-izhibii'igewaad anishinaabeg, ji-mangibii'igaadenigin gichi-mazina'iiginong, ji-waabandamowaad awiyag aaniin ezhibii'igeng miziwe.

O-gii-ozhitoonaawaa gaye ikidowin ge-maamawi-anishinaabebii'igaadeg maawaji'iding. Gakina dash inwewinan imaa ji-aabadakin gii-gagwe-doodamoog: e, i, o, a, p/b, t/d, s/z, k/g, sh/c/š/zh/j, ch/j/tch/dj, m, n, y, h, w, kw-.

Ji-Nagajitoowaad Ge-dazhinjigaadegin

Gii-waabanjigaadewan ini mooshkinebii'iganan. Amii dash ini gaa-niibidebii'igaadegin akawe. Amii aaniish ezhi-ositaawendamowaad gaa-gikino'amaagewaad anishinaabemowin miziwe. Gaye ajina o-gii-dazhindaanaawaa aaniin geizhinikaajigewaad.

Gaa-gii-dazhindegin Aanind Gegoonan:

– "Naasaab daa-gagwe-izhibii'igaade anishinaabemowin wii-ozhibii'igaadeg"
– "Amanjisa. Igi gaa-gii-gikino'amawindwaa ji-ozhibii'amowaad odizhigiizhwewiniwaa, aazha miinawaa da-gikino'amawaawag ji-aanjibii'igewaad. Ozaam aazha ginwesh dazhinjigaade ozhibii'igewin." (gaa-gichi-gikino'amawind gaa-gii-ikidod)
– "Eya, onizhishin bezhigwan ji-izhibii'igeng. Niizhoobii'igewin na gakina awiya aazha gaa-aabajitood?" (wiin gii-gikino'amaazo awe, niizhoobii'ige)
– "Gegaa maawiin daa-onizhishin bezhigwan ji-izhibii'igeng, gegaa dash gaye gaawiin." (gii-gikino'amaazo ji-ozhibii'iged, midaaso-biboon gikino'amaage)
– "Eya. Anishinaabemowin gaa-gikino'amaagewaad daa-maamiinidiwag ge-aabajitoowaad gikino'amaagewaad. Naasaab dash izhibii'igaadegin nawach daa-wendan ji-aabajitooyin aanawi bangii bakaan inwed awe gaa-gii-ozhitood." (gichi-gikino'amawaa awe gaa-gikino'amaaged, niizhoobii'ige, 1979 ako)
– "Daa-onizhishin. Gaawiin dash wiin igo memwaach. Nawach gichi-inendaagwan jinoondaagwakin gaa-inweg anishinaabemowin." (gaa-gikino'amaadizod anishinaabemowin)
– "Gaawiin." (gichi-gikino'amawaa gaa-gikino'amaaged anishinaabemowin.)

- "Wiinawaa o-daa-onwaadaanaawaa gaa-anishinaabemowaad, gaa-onjiiwaad igo. Gaawiin gi-daa-inaasiwaanaanig anishinaabeg aaniin ge-izhibii'igewaad. (gaa-gichi-gikino'amawind, e-gagwe-anishinaabemod aazha niizho-gikinoonowin)
- "Gaawiin, ozaam bebakaan gidinwemin. Ozaam bakaan daa-inwechigaadeni odizhigiizhwewiniwaa anishinaabeg." (gichi-gikino'amawaa gaa-gikino'amaaged anishinaabemowin niiwi-gikinoonowin aazha)
- "Eya."
- "Eya, amii dash ge-izhi-gashkitooying ji-gikino'amawangwaa gi-niijaanisensinaanig gidizhigiizhwewininaan, ozaam aazha gi-baatiinomin gaa-wanitooying iwe." (gaa-gagwe-nitaa-anishinaabemod)
- "Zhaagooch igo ji-maajii-gikino'amawangwaa gi-niijaanisinaanig. Daa-aabadan maawiin ozhibii'igan." (anishinaabe)
- "Gaawiin. Gakinawenen osha daa-gagwe-anishinaabemo gaa-onjiiwaad." (gaa-gichi-gikino'amawind gaa-gakino'amaaged anishinaabemowin)
- "Eya. Niibiwa aazha gaa-gikino'amaagewaad niizhoobii'igan odaabajitoonaawaa. Daa-onizhishin dash giishpin gakina iwe izhi-aabajitoowaad gaa-gikino'amawaawaad abinoojiiyan." (gaa-gichi-gikino'amawind gaa-gikino'amaaged anishinaabemowin niiwi-gikinoonowin aazha)
- "Gaawiin, ozaam baatiinwewaanaganoon gaa-inweng. Ozaam miziwe gid-ayaamin. (Gichi-anishinaabe)
- "Gaawiin gi-daa-gagwe-wanitoosiimin gaa-inweying."
- "Gi-daa-aabajitoomin osha niizhoobii'igewin."
- "Gaawiin wiin zhemaag gi-ga-gashkitoosiimin ji-nagajitooying ozhibii'igan."
- "Zhaagooch igo ji-maajitaaying ningoji."
- "Naasaab izhibii'igewin gi-nandawendaamin."
- "Wendan ji-gikino'amawindwaa abinoojiiyag ji-nitaa-aginjigewaad."
- "Gikino'amaw gaa-agaashiiwiwaad ji-nisidotamowaad akawe, baamaa dash igi gaa-ani-mindidowaad daa-gagwe-nitaawibii'igewag."
- "Daa-onizhishin naasaab ji-izhibii'igeying. Niizhoobii'igewin wiinge minose."
- "Ni-michi-midaashi-naananimin gaa-anishinaabemowaang gaa-onjiiyaan."
- 'Nin-daa-minwendaan ji-waabandamaan ji-ozhibii'igaadeg anishinaabemowin. Geget dash daa-onizhishin gaye ji-anishinaabemong. Ni-niigi'igoog gii-agajiwag ji-gikino'amawishiwaad ji-anishinaabemowag."
- "Gwaashkwebijiganibii'igan, anishinaabebii'igan, noongom dash niizhoobii'igan. Ji-onji-anishinaabemowing."
- "Namanjisa." (anishinaabe)
- "Daa-onizhishin naasaab ji-izhibii'igeying, gaawiin dash wiin naasaab ji-inweng."

- "Eya. Ozaam aazha gi-wanitoomin gidinwewininaan. Giishpin awiya anishinaabemonotawaasiwag, amii ndawaa mazina'iganing ji-onji-gikino'amaadiying gidinwewininaan." (giiwedinong gaa-onjiid gikino'amawaagan)
- "Eya. Amii dash gaye ge-izhi-wanitooyingiban gichi-anishinaabeg gaa-gii-onji-izhi-gikino'amawangidwaa gidizhigiizhwewininaan. Gaawiin o-da-wii-gagwe-gikendaziinaawaa oshki-ozhibii'igewin giishpin gwaashkwebijanibii'igewin eta gikendamowaad." (gikino'amawaagan)
- "Gaawiin. Ozaam bakaan gakina gidinwemin." (gaa-gichi-gikino'amawind gaye gaa-gii-gikino'amaadizod anishinaabemowin gaa-gikino'amaaged, gaye aanakanootamaage)
- "Eya. Amii dash ge-izhi-maamiinidiying ge-aabajitooying gikino'amaageying. (gaa-gii-gikino'amaazod anishinaabemowin gaa-gikino'amaaged Saskatchewan)
- "Eya. Gi-ga-ayizhinizha'amaadimin dash mizina'iganan." (gaa-gichi-gikino'amawind gaa-gikino'amaaged Saskatchewan)
- "Eya. Giishpin naasaab izhibii'igeying, gi-ga-maamawibii'aamin gaa-gii-ozhibii'amang, nawach dash niibiwa gi-ga-ayaamin." (Gichi-gikino'amawaagan)
- "Eya. Gi-ga-miinindimin dash mazina'iganan." (Gichi-gikino'amaawagan gaa-gikino'amaaged odinwewin, gaye aanakanootamaage ango-gikinoonowin)
- "Eya. Daa-onizhishin bezhigwayag izhibii'igewin gakina ji-aabajitoowaapan." (Gichi-gikino'amawaagan, midaaso-gikinoonowin aazha gikino'amaage.)
- "Eya, gi-daa-memeshkwadoonamaadimin ge-aabajitooying gikino'amaageying." (Gaa-gikino'amaadizod gikino'amaage Saskatchewan)
- "Eya, nawach da-wendan."(Gaa-gii-gikino'amawind gaa-gikino'amaaged midaaswi-gikinoonowin)
- "Eya, daa-wendan ji-gikino'amaagoo'aambaan." (gaa-gii-gikino'amawind gikino'amaage, midaaswi-gikinoonowin e-gikino'amaaged.)
- "Gid-ani-wanitoomin gidinwewininaan." (Gikino'amaage)
- "Gi-daa-gikino'amaagemin gidinwewininaan gikino'amaadiiwigamigong. Amii aaniish imaa eta ge-izhi-gikino'amawindwaa abinoonjiiyag. Aanawi nawach daa-gagwe-nitaa-anishinaabemowag endaawaad." (Gichi-anishinaabe)
- "Oshki-ikidowinan gi-daa-gagwe-ozhitoomin." (gaa-aanakanootamaaged)
- "Bezhig naasaab izhibii'igewin gi-daa-mino-doodaagomin." (Gichi-anishinaabe)
- "Ganage daa-maanzhise gidinwewininaan giishpin aanakanootamang zhaaganaashiimowin, gemaa giinawind igo gaa-inweying?" (Gikino'amaage)
- "Aaniin ge-izhi-wiindamaagewaad ge-biizhaawaad imaa gaa-izhi-maawaji'iding apii giiwewaad, ji-nisidotawindwaa gaa-onjiiwaad?" (Gikino'amaage)
- "Agaasiino zhooniyaa ji-ozhichigaadegin mazina'iganan."

Gaa-Gii-Michi-Wiijitwaawaad

Niswi anishinaabeg imaa Woodland Cultural Centre gii-bi-onjiiwag, e-gii-bi-wiiji'wewaad: Amos Keye, Angie Monture zhigwa Joan Greenbird. Bezhig anishinaabekwe Lila Duffy izhinikaazo gaa-gii-bi-wiijitwaad niso-giizhig. Gikino'amawaagan awe. Manitoba gii-onjii. Paul Von Wichert izhinikaazo miinawaa bezhig zhaaganaash, gikino'amawaagan, Manitoba e-gii-bi-onjiid, e-gii-bi-wiijitwaad niso-giizhig. Gemaamiigiweng maawaji'iding o-gii-ozhitoonaawaan, ge-gigishkamowaad gaye mazina'iiginoonsan wiinzowinan ge-atenigin.

Maawaji'idiwin

Ontario Room imaa gichi-waakaa'iganing Macdonald Block, 900 Bay Street, Toronto, Ontario gii-danakamigan.

Nitam Gaa-giizhigag: August 8, 1996

Mayaa gii-zhaangaso-diba'iganeyaag gii-maajitaawag, Pat e-gii-boozhoo'aad gaa-dagoshinonid. Bezhig gichi-aya'aa gii-anami'aa nitam. Gii-maajii-gaagiigidowag dash igi anishinaabeg miziwe gaa-gii-bi-onjiiwaad. Nitam Shirley Williams gii-giigido, zhaawanong imaa Ontario e-onjibaad. Miinawaa dash Linda Pelly-Landrie gii-giigido, wedi ningaabii'anong Saskatchewan e-onjiid. Miinawaa Donat Mushoom, gii-giigido, akiwenzi wedi waabanong Quebec e-onjiid. Obizhigokaa-ogimaakaan dash Roy Carpenter, gii-giigido. Thomas Stillday gii-giigido, akiwenzi wedi Minnestoa e-onjiid. Miinawaa dash Mark Thompson, Manitoba gaa-onjiid, gii-giigido.

Gii-naawakwewiisiniwag dash akawe. Gaa-ishkwaa-wiisining, gakina gii-bapakewag gaa-gii-inindwaa ji-izhaawaad, ji-awi-dazhindamowaad ozhibii'igewin. Amii dash imaa gii-wiindamaadiwaad ezhinikaazowaad, aaniin gaye enanokiiwaad, enwaazowaad. Akawe gii-odamino'aawag. Gii-gagwejimaawag ji-ozhibii'amowaad ono: nindaanis, nookom, nigozis, nizigos, wiinawaa go gaa-izhibii'igewaad ji-aabajitoowaad. Amii dash gaa-izhi-meshkwadoonamaadiwaad ini mazina'iiginoonsan. Amii dash gaa-izhi-niibawiwaad naawisag, gii-wiindamawaawaag ji-gashkanzagwaabiwaad, ji-anamitoowaad dash iwe gaa-dakonamowaad mazina'iiginoons, ji-nandotamowaad dash godag bezhigwan gaa-inwenid awiyan, ji-gagwe-wiijigaabawitawaawaad, ji-minjiminidiwaad mikodaadiwaad. Gii-gichi-baapiwag owe e-odaminowaad. Amii dash gaye gaa-izhi-gikendamowaad naasaab ngwana e-izhinikaajigewaad, bebakaan dash eta e-izhibii'igewaad. Zhaagooch dash o-gii-nisidawinaanaawaa odoozhibii'iganiwaa.

Miinawaa o-gii-dazhindaanaawaa ajina gakina gegoonan gaa-izhi-ositaawisewaad gaa-gikino'amaagewaad gii-gikino'amaagewaad odinwewiniwaa. Aazha nasine maawadoo-bii'igaadewan ono ositaawisewinan, odaanaang gii-maawaji'idiwaad anishinaabeg. Baatiinwayag izhi-maanzhisewag gikino'amaageg e-gagwe-gikino'ammagewaad. Naasaab ozhibii'igewin eta bezhig gegoon bangii ge-gii-izhi-maajii-gwayakosegiban gegoon.

Gii-gagwejimaawag, "Wegonen ge-gii-onji-gagwe-bezhigotooyingiban ozhibii'igewin?" Gii-nakwetamoog dash bepezhig owe gagwedwewin. Amii dash gegaa gakina gaa-ikidowaad ji-gii-gagwe-ozhitoowaad naasaab ozhibii'igewin miziwe gaa-izhi-anishinaabekaag. Memindage igi gaa-niizhoobii'igewaad gaa-gii-ikidowaad bezhig ozhibii'igan ji-ayaagiban. Igi dash wiin gaa-jakibii'igewaad, o'gikendaanaawaa bakaan dino ozhibii'igewin e-aabajichigaadenig miziwe imaa waakaaya'iing. Zhaagooch dash ominwendaanaawaa gii-jakibii’igewaad. Ozaam daa-zanagan ji-aanjichigaadeg gaa-izhibii’igewaad maawiin inendamowag. Ginwesh o-gii-dazhiikaanaawaa ji-gagwe gikendamowaad iwe izhibii’igewin inendamowag. Igi dash wiin wiinawaa go gaa-izhibii’igewaad gaa-initamowaad anishinaabemowin amii gaa-ikidowaad e-gii-gikino’amawaasiwindwaa ji-anishinaabebii’igewaad gikino’amaadiiwigamigong.

E-Ani-Waabang: August 9 (Friday), 1996

E-gizhebaawagag gii-inaawag miinawaa ji-odaminowaad. Gii-waakaabiwaad, aabita gii-inaawag ji-ozhibii’amowaad gagwedwewin. Wegonen igo ji-gagwedwewaad. Aabita dash miinawaa, gii-inaawag ji-ozhibii’amowaad nakwetamowinan. Wegonen igo. Amii dash gaa-izhi-meshkodoonamaadiwaad. Bezhig dash o-gii-anamitoon gagwedwewin, gaa-biidaasamabinid e-gagwejimaad. Amii dash ini gaa-izhi-nakwetaagod, e-anamitood gaa-dakonang mazina’iiginoons. Gii-gichi-baapiwag e-wawiiyazitaagwakin aanind ini gaa-ikidowaad. Gii-nisidotaadiwag aaniish, e-nisidawinamowaad ozhibii’igan, aanawi bebakaan e-izhibii’igewaad anishinaabeg. Bezhigwan aaniish gidinwemin gii-anishinaabewiying, aandi go gii-bi-onjiiying.

Onji’aawasowinan

Bakaan miinawaa gii-izhi-gagwejimaawag ji-doodamowaad. Gakina gidanishinaabewimin, aanawi bebakaan e-onjiiying. Mewinzha maawiin bezhigwanong gi-gii-ayaaminaadog ningoji waabanong. Naanaage dash gi-gii-osweshkaamin, aanind ningaabii’anong e-gii-izhaaying, aanind gaye zhaawanong. Zhaagooch dash bezhigwan gidizhitwaamin. Amii gaye bezhigwan gaa-izhi-onji’igooying gii-abinoonjiiwiying. Amii dash ono gaa-maawadoonigaadegin imaa gaa-gii-izhi-maawaji’iding:

1. Agwana’an waabamon animikiikaag / binesiiwang.
2. Wiiba goshkozin ziigwang.
3. Gego miijiken waaboozotawagan. Gi-ga-gotaajishk.
4. Ikwezensag, gego miijikeg giigoowijaaban.Gi-niijaanisag da-babiikwaakojaabiwag.
5. Gego inoowaaken awiya.
6. Gego aadisookeken niibing. Omagakii gi-ga-noonaanig gizidaang, gemaa nibaaying.
7. Giishpin biindigesed bineshii biinji-waakaa’iganing, awiya gaa-gikenimad da-nibo.
8. Gego gwiishkoshiken agwajiing dibikag. Gi-ga-basiingweganaamig awiya.
9. Giishpin wiikaa gawishimoyin, gi-ga-biindigeyaabamig awiya ji-miskwiingwed.
10. Gego ombiigiziken jibwaa-gawishimoyin. Gi-ga-naazikaag misaabe.
11. Gego nisaaken asabikeshi. Da-gimiwan.
12. Gego mawikaazoken. Gegoo gi-ga-izhise ji-onji-mawiyin.
13. Gego boodaadangen mashkosi ji-noondaagwag. Da-biizhaa ginebig.
14. Weweni doodaw biiwideg memindage gichi-anishinaabeg.

15. Gego baapi'aaken awiya. Amii gegiin ge-izhiseyin gaa-baapitooyin.
16. Ikwezensag, gego baazhida'angeg gegoon.
17. Ikwezensag, gego bakaan awiya o-da-aabajitoosiin giminikwaaganan.
18. Ikwezensag, gego zhiishiigikeg naawikana. Da-miniiwijaabi awiya ge-dakokaadang gizhigiwin.
19. Ikwezensag, gego miijikeg miinag megwaa izhiiyaayin. Gaawiin aapiji da-miinikaasinoon.
20. Ikwezensag, gego odamino'aakeg abinoonjiiyensag nitam ayaawaad.
21. Ikwezensag, gego bagizokeg gigidaasensiweg. Wiinizisimaa-zagaskway gi-ga-biinji-shkaagowaa.
22. Gookom izhinikaazh gichi-ikweg. Giin dash gigookom nikookomis izhinikaazh.
23. Gego ombiigiziken. Gichi-gookooko'oo gi-ga-biina'og otawagaang.
24. Gego zhazhiibitawaaken gi-mishoomis. Makwa gi-ga-nagishkawaa.
25. Wanitooyin giibid, anami'aan ji-bi-zaagakiig miinawaa bezhig.
26. Wanitooyin giibid, giiwedinong apagidoon andawendaman miinawaa bezhig ji-bi-zaagakiig.
27. Gego mawinzoken anami'egiizhigag. Ginebig ga-waabamaa.
28. Gego nisaaken bapakine. Da-bigiiwe ji-miijid gi-gigishkiganan maawach gaa-zaagitooyin.
29. Gego gwiishkoshidangen waawaateg. Da-niisishkaawag. Jibayag igi.
30. Gego niibaa-bagizoken. Odemiskwaanisee gi-ga-wiipemig.
31. Giishpin ginagizideyin, ningoji iinzan gi-ga-izhaa.
32. Giishpin jiichiibaabiyin, awiya gaa-gii-waabamaasiwad ginwesh gi-ga-waabamaa.
33. Binesiikaag, giba'an waasechiganan, ashi dash asemaa.
34. Gego aazhigijiishimaaken miskwaadesi.
35. Gego maanenimaaken awensiwag. Gego bichikwane'e'aaken. Gi-ga-onjine.
36. Gego bagizoken binesiikaag. Mikinaak gi-ga-googamig.
37. Giishpin biidamawadwaa miinan gichi-ayaag, ginesh gi-ga-bimaadiz.
38. Gego babaakobiiwebinaaken asiniig. Da-gichi-izhiweban.
39. Gego biinjidakokiiken awiya gaa-gii-izhi-dakokiid. Da-maanzhise.
40. Gego naazibiing izhikweshinoken agwajiing nibaayin.
41. Dasing ge-tetesibiigishing nabagaabikisin ogijibiig, amii minik ge-dashiwaad gi-niijaanisag.
42. Giishpin waabamad nanepaajinikesi, gi-ga-maanzhise.
43. Giishpin noondawad waagosh migined, gi-ga-maanzhise.
44. Gego waasechiganing onji-zaagidaandaweken. Jibay eta iwe izhise.
45. Gego waakaa'iganikaan ozhitooken biindig.

46. Gego bitaanikwaaneken akik. Amii iwe ge-nepiji-iniginiyin.
47. Giishpin aamoo jiisog, zhigidan aniibiish, amii dash agonan imaa.
48. Majitewebinaman okanan miigwanag ishkodeng, da-biizhaa jiibay.
49. Gego inaabiken waabamoning dibikag. Jiibay gi-ga-waabamaa.
50. Giishpin andawenimad giday ji-zaagi'ig, biinji-zikwaazh odooning "gidinawemin" dash izhi. Gaawiikaa dash da-maajiibatoosii.
51. Ozaam gimiwang ginwesh andawendaman dash ji-zaagaateg, gagwejim gwiiwizens ji-zaaga'ang bangii zaagaateg, ji-jaangideyetawaad giizisoon michidiy "Baasan ni-mashkimod" dash ji-inaad giizisoon.
52. Gego odaminwaageken ishkode. Gi-ga-zhingigwaam dibikag.

E-Gii-Ganawaabandamaang Gaa-izhibii'igeyaang

Jibwaa-naawakweg gii-maajii-ozhibii'igewag anishinaabeg. Gaa-niigaanishkang daso-okobiwin, o-gii-anoonaa' ini ji-anishinaabebii'igenid owe ikidowin omaa gaa-zhaaganaashiibii'igaadeg. Amii dash gichi-mazina'iiginong, gaa-izhi-ozhibii'amowaad wiinawaa ge-izhibii'igewaapan. Amii dash ono aanind gaa-izhibii'igewaad.

Yesterday I arrived in the big city. It was raining. I saw five women.

(Sample sentences are from various communities)

(Manitoba / Minnesota)
Bijiinaago nin-gii-dagoshin gichi-oodenaang. Gimiwan. Nin-gii-waabamaag naanan ikwewag.
(Sandy Bay, Manitoba)
Pichínáko nikí takoshin kichi ótanank. Kimiwan. Nikí wápahmánk nánan ikwawak.

(Minnesota)
Pechenako ketagoshen kechi otanag. Ge me wun. Kewapamak nanon ekwawak.

Pitchínágo nigí tagoshin kitci ódenág. Gimiwan. Nigí wábamák nánan ikwewak.

Bjiinaago ngiidagoshin gchi oodinaang. Gamiwan. Ngii waabamaag naanan ikwewag.

Pitchinako nkitakoshin kitchi odanank. Kemewan. Nki wapamak nanan ikwewak.

Pitchenago nke takoshin kichi odenang. Kimiwan. Nke wapamak nanan ekwewak.

Bicînâgo ngî takosin kici ôtenânk. Kimiwan. Ngî wâbamâk nânan ikwewak.

Amii dash gaa-inendamowaad anishinaabeg naasaab e-izhigiizhwewaad, bebakaan dash izhibii'igewag. Gii-minwendamoog e-gikendamowaad bezhigwan inwewin iwe anishinaabemowin. Aaniin dash ge-izhichigeying naasaab ji-izhibii'igeying?

Gii-ishkwaa-naawakweg, o-gii-maajii-dazhindaanaawaa aaniin ge-izhichigeng bezhig ji-gagwe-odaapinigaadeg ozhibii'igewin. Bezhig o-gii-ozhibii'ige'aawaan, bezhig dash o-gii-inwaanaawaan ji-dibaajimonid.

Ishkwaach E-Giizhigag: August 10 (Saturday), 1996

Ontario Room gii-izhi-maamawiinowag e-gizhebaawagag. Gii-zhaangachinoon aaniish okobiwinan. Gii-zhaangachiwag dash gaa-gii-niibawiwaad e-gii-daajimowaad aaniin gaa-ikidonid gaa-inendaminid gaye gaa-gii-wiidabimaawaad. Omaa dash ozhibii'igaadewan:

Gaa-gii-ikidowaad ji-izhichigeng

1. Gaa-wiiji'iwed: Brian Cochrane, Giiwedinong Ontario

Gaa-ikidod:

- Niigaan ge-bi-ayaawaad gi-daa-mikwenimaanaanig.
- Niizhoobii'igewin daa-oko-odaapinigaade.
- "H" gaa-inweg onizhishin.
- Anishinaabe Ozhibii'igewin daa-izhinikaade owe.
- Gwaashkwebijiganibii'igewin maawiin aapiji onizhishinodog.

2. Gaa-wiiji'iwed: Lois Thomas, Saskatchewan

Gaa-ikidod:

- Gaawiin bezhig ozhibii'igewin nin-gii-oko-odaapinaziimin.
- Niizhodino ozhibii'igewinan nin-gii-odaapinaabin – Niizhoobii'igewin iwe dash gaye Jakibii'igewin.
  Virginia Henry gii-anishinaabe-nagamo.

3. Gaa-wiiji'iwed: Rene Barker, Manitoba

Gaa-ikidod:

- Gegaa nin-gii-oko-odaapinaamin Niizhoobii'igewin, bezhig eta gaawiin gii-ikido.

  Zhigwa owe gaye gii-inendamoog:
  - Milles Lacs, Minnesota gaa-onjiiwaad ominwendaanaawaa Niizhoobii'igewin e-aabajitoowaad, aazha aaniish o-gii-onji-aabajitoonaawaa.
  - Niizhoobii'igewin izhi-gikino'amaagewag imaa Lakehead University. Igi gaye anishinaabeg ningaabii'anong gaa-ayaawaad Niizhoobii'igewag.
  - Niizhoobii'igewin ni-gii-gikino'amaagoo amii dash geniin iwe ge-gikino'amaageyaan. Giishpin igooyaan ji-aanjibii'igeyaan, amii ji-gagwe-gikendamaan miinawaa bakaan ozhibii'igewin, ji-aanjibii'amaanan gaa-aabajitoowaanan noongom.
  - Igi wedi gaa-onjiiyaan nin-gii-igoog ji-odaapinamaan ge-izhibii'igeyaan.
  - Aazha wiin Zaagiing Fort Alex Manitoba niizhoobii'igewag.
  - Ni-niizhoobii'ige, zhaagooch dash jakibii'igan gaye nindaabajitoon. Nin-ga-wiindamawaag godag gikino'amaageg, nin-ga-gikino'amawaag niizhoobii'igewin giiweyaan. N-gii-bi-giimii omaa wii-biizhaayaan.
  - Gikino'amaadiiwigamigong odaabajitoonaawaan daataangiweba'iganan gaa-gwaashkwebijiganibii'igaadegin. Zhaagooch dash gikino'amawaaganag gikino'amawaawag ji-anishinaabebii'igewaad.

- Gaa-zhaaganaashiimowaad wiin zhaagooch nisidotaadiwag aaniindi go eyaawaad, aanawi bebakaan bangii inwewaad gii-zhaaganaashiimowaad.
- Gi-gikendaamin ezhi-bakaan izhibii'igaadeg P zhigwa B.
- Ni-minwendaan niin Niizhoobii'igewin gii-oshkaadiziyaan, ngoji go 18, 19 gii-daso-bibooneyaan. Ganage abinoonjiiyag gaa-agaashiiwiwaad o-da-zanagendaanaawaa niizhwayag izhi-gikino'amawindwaa enwenig ozhibii'igewin – zhaaganaashiimowin bakaan izhibii'igaade, anishinaabemowin dash gaye bakaan.
- Ganage da-zanagendamoog abinoonjiiyag?
- Giishpin wii-mikamang bezhig naasaab izhibii'igewin, gi-ga-gagwe-mikaamin aaniin ge-izhibii'amang gakina gaa-initaagwakin inwewinan.
- Aazha wiin Manitoba Association for Native Languages niizhoobii'igewag.

4. Gaa-wiiji'iwed: Agnes PeeAce, Saskatchewan

Gaa-ikidod:

- Gikino'amaadiiwigamigong gaye endaaying daa-izhi-gikino'amaagem anishinaabemowin.
- Gi-daa-meshkwadoonamaadimin ge-aabajitooying gikino'amaageying, mazina'iganan, dibaajimowinan.
- Ni-gii-oko-odaapinaamin Niizhoobii'igewin. Wegonen dash? Nawach da-wendan ji-anamichigaadeg anishinaabemowin. Nawach niibiwa mazina'iganan da-ondinigaadewan ji-aabajichigaadegin gikino'amaageng. Nawach da-wendagidewan ji-ozhichigaadegin mazina'iganan nawach niibiwa ozhichigaadegin miziwe gaye izhinizha'igaadegin.
- Gwaashkwebijiganibii'igan ningoding gaye daa-aabajichigaade bizaanigo.

Geyaabi gi-daa-maamawibimin ji-dazhindamang inwewinin gaye izhitwaawin.

5. Gaa-wiiji'iwed: Roger Roulette, Manitoba

Ga-ikidod:

- Niizhoobii'igewin daa-odaapinigaade wiin ogowe gii-ikidowag, aaniish amii iwe maawach gaa-aabajichigaadeg omaa Canada akiing gaye wedi Gichi-mookomaan-akiing.

  Gaa-inendamowaad:

  1. Gichi-inendaagwan ozhibii'igewin – Daa-onizhishin endaawaad ji-dazhi-gagwe-nitaa-anishinaabemowaapan anishinaabensag. Amii aaniish iwe maawach ge-izhi-minosegiban, gaawiin dash gakina awiya o-daa-gashkitoosiin iwe ji-doodang. Ozhibii'igewin dash daa-minose ji-aabadag ndawaa, gagwe-nitaa-anishinaabemong.

2. Naasaab izhi-ozhibii’igeng gichi-inendaagwan – Daa-onizhishin naasaab izhibii’igaadenig anishinaabemowin gaa-gikino’amawindwaa gikino’amawaaganag. O-zanagendaanaawaa gii-gikino’amawindwaa baatiinwayag dash gii-izhibii’igaadeg anishinaabemowin. Nawach gaye daa-wendanini gikino’amaageng ji-maameshkwadoonamaadiwaad ge-aabajitoowaad gikino’amaagewaad. Da-maamiinidiwag gaye oshki-inendamowinan. Daa-gikino’amaadiwag gikino’amaageg owe doodamowaad. Gaawiin memwaach ji-oshki-maajitoowaad gegoon bizhishig, daabishkoo noongom gaa-doodamowaad. Nawach da-wendan ji-ganawaabanjigaadeg aaniin ezhising anishinaabemowin, naasaab izhibii’igaadeg.
3. Odaapinigaadeg ge-izhibii’igewaad gakina anishinaabeg – Ozaam wiin mayaginaagwanoon gwaashkwebijiganibii’iganan, gaye jakibii’iganan ji-wenji-gikendamowaapan gaa-oshki-gikino’amawindwaa anishinaabemowin. Gaawiin gaye minosesinoon wiinawaa go gaa-onwaadamowaad anishinaabebii’igewin. Iwe dash niizhoobii’igewin maawach aabajichigaade gichi-gikendaasowigamigong. Wendam e-gikino’amaageng iwe, amii dash iwe niinawind enendamaang ji-oko-odaapinigaadegiban gakina anishinaabeg ji-izhibii’igewaad. Gii-bi-gitaabadan gaye gwashkwebijiganibii’igan. Minosewan ini niizh ozhibii’igewinan e-ozhibii’igaadeg anishinaabemowin.
4. Ekidowaang – Niizhoobii’igan o-da-aabajitoonaawaa gakina anishinaabeg ozhibii’amowaad odinwewiniwaa. Zhaagooch dash ni-nisidawinaamin e-gii-bi-gichi-inendamowaad anishinaabeg gwaashkwebijiganibii’igan.

6. Gaa-wiiji’iwed: Laura James, Giiwedinong Ontario

Gaa-ikidod:

- O-gii-odaapinaanaawaa niizhoobii’igan, aanawi e-gii-dagwiiwaad imaa gaa-jakibii’igewaad. O-gii-ozhibii’aanaawaa iwe gaa-ikidowaad gichi-mazina’iiginong.

    1. Ge-izhi-maajitaaying – Odaapinamang owe izhibii’igewin, gi-ga-maajii-ozhitamawaanaanig, mashkawitamawaanaanig, onizhishitamawaanaanig igi ge-ani-bimaadiziwaad.

    2. Ganawendamang – Naasaab izhibii’igeying gi-ga-gashkitoomin ji-nepiji-ganawendamang gidanishinaabemowininaan.

    3. Maameshkwadoonamaadiying Gikino’amaage-mazina’iganan – Gikino’amaageg oda-gashkitoonaawaa ji-maameshkwadoonamaadiwaad ge-aabajitoowaad mazina’iganan gikino’amaagewaad, apiich wiin noongom gii-bezhigoo-anokiiwaad. Da-onji-gaganoonindiwag gaye.

    4. Ji-mashkawichigaadeg gaa-giizhichigaad – Gi-daa-aaniketoomin aazha gaa-giizhichigaadegin mazina’iganan. Nawach gi-ga-ani-gikendaamin gidizhigiizhwewininaan giishpin waabandamang ezhibii’igewaad bangii bakaan gaa-inwewaad anishinaabeg, bakaan gaa-onjiiwaad.

5. Nawach gichi-inenjigaadeg gidizhigiizhwewininaan – Nawach da-gichi-inenjigaade gidizhigiizhwewininaan giishpin naasaab izhibii'igeying. Baatiinowag aaniish Anishinaabeg gaa-gichi-inendazigwaa odinwewiniwaa. Amii dash imaa inwewining ezhi-ani-aanike-gino'amaageng anishinaabe-izhitwaawin. Giishpin ayaasiwang gidinwewininaan, gaawiin gi-ga-ayaasiimin gidizhitwaawininaan, amii ge-izhi-zhaaganaashiiwaadiziying.

6. Da-onji-minosewag Gaa-anishinaabemowaad Odanokiig

Gi-daa-gagwe-bezhigotoomin ozhibii'igewin, ji-onji-wenjisenig gaa-aanakanootamaagewaad. Gi-niijaanisinaanig o-da-aabajitoonaawaa. Amii igiwe ge-mikwenimangwaaban, gaawiin giinawind eta ge-izhi-minoseying.

Ajina gii-maajaa gaa-niigaaniitang. Pauline Decontie Quebec gaa-onjiid o-gii-gagwe-jimaan ji-naabishkaagod ajina. Lena White iinzan gii-giigido e-gii-dazhindang aaniin epiichi-baatiinwewaanagiziwaad gaa-inwewaad anishinaabeg, ge-izhi-zanagakiban dash ji-mikigaadeg bezhig ozhibii'igan ge-aabajitoowaapan anishinaabeg.

Pauline Decontie dash iinzan o-gii-dazhindaan aaniin ge-apiichi-zanagakiban ji-mikigaadeg bezhig ozhibii'igewin aazha deminik e-niizhigin ozhibii'igewinan e-aabajichigaadegin. Bezhig niizhoobii'igewin bezhig dash jakibii'igewin.

Leonard Kichimoniya Regina gaa-onjiid gii-ikido aazha wiinawaa wedi Saskatchewan gaa-onjiiwaad e-aabajitoowaad gaa-izhibii'igewaad, gaawiin dash e-wii-aanjitoosigwaa.

Roger Roulette bezhig gaa-wiiji'iwed gaye gaa-gikino'amaaged odizhigiizhwewin gii-ikido owe. "bezhig gegoon omaa gaa-gii-onji-biizhaaying, ji-gagwe-mikamang bezhig ozhibii'igewin. Gaawiin giinawind gaa-onji-izhichigeying. Ge-ani-ayaawaad osha gi-daa-mikwenimaanaanig. Aanawi giinawind ositaawendamang aanjibii'igeying, gi-daa-mikwenimaanaanig ge-ani-ayaawaad anishinaabeg ge-aabajitoowaad iwe ozhibii'igewin ge-ani-akiiwang. Gi-daa-gagwe-wiijitoomin osha ji-minoseg gidizhigiizhwewininaan." Margaret Houle Manitoba gaa-onjiid, gewiin iwe gii-inendam gaa-gii-ikido ini.

Gaa-ishkwaa-gaagiigidong miinawaa gii-giigidowag ogowe:

7. Gaa-wiiji'iwed: Stella Kichi-moniya, Saskatchewan
Gaa-ikidod:

- Amii wiinawaa ogowe gaa-ikidowaad niizhin ozhibii'igewinan ji-aabadakin: Niizhoobii'igewin gaye iwe jakibii'igewin.

8. Gaa-wiiji-iwed: Pauline Decontie, Quebec

Gaa-ikidod:

- Niizhoobii'igan wiin ogowe o-gii-odaapinaanaawaa.
  - Daa-onizhishin bezhig dino ozhibii'igewin ji-aabajitoowaapan igiwe gaa-gikino'amawindwaa anishinaabemowin.
  - Niizhoobii'igewin daa-minose ji-aabajitoowaapan gaa-gikino'amaagewaad anishinaabemowin. Wiinge wendan e-aabajichigaadeg.
  - Jakibii'igewin wendan ji-aabadag aaniish nawach dakwaawan ikidowinan, nawach dash owendendaanaawaadog abinoonjiiyag ji-ozhibii'amowaad.

9. Gaa-wiiji'iwed: Pat Ningewance, Giiwedinong Ontario

Gaa-ikidod:

- Gaawiin bezhig ozhibii'igewin gii-odaapinigaadesinoon. Minji-niizh niizhoobii'igewin gaye iwe jakibii'igewin gii-inendamoog ji-aabajichigaadegin. Baamaa ningoding bezhig da-odaapinigaade maawiin – iwe niizhoobii'igewin. Noongom dash wiin igo gaa-izhi-niizhigin daa-aabadanoon.

Gaa-ikidong ji-doodamong

Amii gaa-ikidong ji-doodamong.

- Da-minose gikino'amawind gaa-wii-nitaa-anishinaabemod. Bizaanigo da-nisidotaagwanoon aadisookewinan gaye dibaajimowinan bakaan inwewining izhi-dibaadodegin.
- Niizhoobii'igewin odaabajitoonaawaa gegaa gakina gaa-gikino'amaagewaad. Da-zanagan ji-aanjitoowaapan iwe, ewendag ji-niizhoobii'igeng.
- Nawach waawaasa noongom ayizhaawaag anishinaabeg, ani-aanjise gaye gaa-aabajichigaadeg noongom. Amii dash ge-onji-minosegiban bezhig dino ozhibii'igewin ji-aabadag ji-ozhichigaadegin mazina'iganan ge-aabadakin gikino'amaageng.
- Jakibii'igewin wendan aaniish gaawiin ginwaabiigisizinoonan ikidowinan abinoonjiiyag ge-ozhibii'amowaad.
- Maawach minose ji-gikino'amawind awiya ji-anishinaabemod noondang gaa-inwenig anishinaabemowin.
- Wii-gichiwinigaadeg anishinaabemowin, gi-daa-ozhibii'aamin.
- Gi-daa-ozhitoomin mazina'iganan ge-izhi-niibidebii'igaadegin ikidowan. Naasaab dash izhibii'igeying gakina, gi-ga-onji-gitaabajitoom nawach.
- Da-onji-zoongan gidizhigiizhwewininaan naasaab izhibii'igeying.
- Ozhibii'amang anishinaabemowin gi-ga-onji-gashkitoomin ji-gichiwinamang, aaniish gaawiin wii-anishinaabemosiiwag oshkaadiziig, o-daa-anamitoonaawaa dash.
- Mewinzha gii-michi-anishinaabemowag anishinaabeg.

- Da-minose bezhigwayag izhi-anishinaabebii'igeng.
- Nawach daa-wendagidewan ozhichigaadegin mazina'iganan naasaab izhibii'igeng.
- Naasaab gi-daa-izhi-anishinaabebii'igemin.
- Zhaagooch gaawiin naasaab izhibii'igesiim aaniin igo izhi-aabajichigaadegin ini izhibii'igewinan. Baatiinowag gaa-maanzhibii'igewaad gii-anishinaabebii'igewaad, gaawiin dash onisidotanziinaawaa e-maanzhibii'igewaad.
- Giishpin wii-anishinaabebii'igeying, gi-daa-inaanaanig gakina gaa-gikino'amaagewaad anishinaabemowin, gwayag ji-gagwe-anishinaabebii'igewaad. Aaniin igo waa-aabajitoowaad izhibii'igewin – jakibii'igewin gemaa niizhobii'igewin. Ningoding waniikewag ji-jakibii'igewaad, gemaa ji-niizhoobii'igewaad. Aaniish geyaabi gi-mayagendaamin e-ozhibii'amang gidizhigiizhwewininaan. Noomaye gaa-majii-anishinaabebii'igeying. Igi nitam gaa-gii-anishinaabebii'igewaad anami'ewininiwag, gaye gaa-gichi-gikendaasowaad, gaawiin gewiinawaa gii-gikendaziiwag aaniin ge-izhibii'igewaad. Amii gaa-onji-bebakaanadakin anishinaabebii'igewinan. Noongom wiin gikino'amaadiiwigamigong oodenaang bagosenimaawag gikino'amaageg ji-nitaawibii'igewaad giishpin wii-gikino'amaagewaad. Amii dash gegiinawind ge-izhi-bagosenimangwaaban anishinaabemowin gaa-gikino'amaagewaad.
- Gi-daa-ozhitoomin izhichigewin okobiwin ge-abiwaapan gaa-gikendaasowaad, gaa-nagajitoowaad gaye anishinaabebii'igewin. Amii dash igi ge-ganawaabandamowaapan gaa-anishinaabebii'igaadegin mazina'iganan ge-ozhichigaadegin, gwayag ji-izhibii'igaadegin ini mazina'iganan. Miziwe gaye bi-onjiiwaad, bebakaan inwewaad bangii, bizaanigo daa-ikidowag aaniin wiinawaa ezhigiizhwewaad, bangii ji-aanijibii'igaadegin ini mazina'iganan nawach niibiwa anishinaabeg ji-nisidotamowaapan, bakaan aaniish gakina gidizhigiizhwemin bangii.

Ge-izhi-minoseg, ge-izhi-maanzhiseg izhibii’igewinan

NIIZHOOBII’IGEWIN

Ge-onji-minosegiban

- nawach wendan gii-ozhibii’igaadeg gaa-daataangiweba’igaadeg dash gii-aabadag.
- godag izhigiizhwewinan akiing gaa-aabadakin oginwaabiigisidoonaawaan odikidowiniwaan. Zhaagooch minose.
- nawach wendan ji-nisidawinigaadeg aaniin enweg gii-niizhoobii’igaadeg.

Ge-onji-maanzhisegiban

- Ginwaabiigisinoon ikidowinan gii-ozhibii’igaadegin.
- ozaam niibiwa mazina’iigin aabadan, niibiwa dash daa-inaginde ozhibii’igaadeg.

JAKIBII’IGEWIN

Ge-onjii-minosegiban

- nawach dakwaabiigisinoon ikidowinan

Ge-onjii-maanzhisegiban

- niiskinaagwan ozhibii’igan miziwe jakibii’iganensan gii-ozhibii’igaadegin.
- ningoding waniikem ji-jakibii’igeng.
- gaawiin gakina gaa-daataangiweba’igaadegin odaabajitoosiinaawaan ini ozhibii’iganensan gaa-aabadakin gii-jakibii’igeng.

WIINAWAA GO GAA-IZHIBII’IGEWAAD GAA-ANISHINAABEBII’IGEWAAD

Ge-onji-minosegiban

- nawach daa-wendan ji-nisidawinigaadeg daabishkoo aaniish zhaaganaashiiwibii’iganing nindizhibii’ige ikidowag iwe gaa-aabajitoowaad.
- nawach wiiba o-da-anisidawinaanaawaa abinoonjiiyag, inendamoog.
- nawach o-daa-wendendaanaawaa igi gaa-gikino’amaagewaad ji-ozhibii’amowaad.

Ge-onji-maanzhisegiban

- zanagan naasaab ji-izhibii'igeng. Ngoding baatiinwayag izhibii'igaade bezhig ikidowin aaniish gaawiin ogikendaziin aaniin mayaa ge-izhibii'ang. Wiin aaniish igo odoozhitoon awe gaa-ozhibii'iged.
- da-onaasewag gikino'amawaaganag bizhishig bakaan izhibii'igaadenig ikidowin.
- Bebikish odizhisidoonaawaan ikidowinensan gaawiin aaniish ogikendaziinaawaan aaniin mayaa ezhising anishinabemowin daabishkoo owe nake e-izhibii'igewaad: "Ne-de-sha-o-de-nahng" "Nindizhaa oodenaang" gii-wii-izhibii'igewaad.
- gaawiin daa-gashkichigaadesinoon ji-gikino'amaageng ezhising anishinaabemowin giishpin babakaan izhibii'aman anishinaabe-ikidowinan bizhishig. Gikendaman niizhwaaching dasingin inwewinan, gikendaman dash e-bakaaniseg ini gaa-dakotaagwakin inwewinan, amii ezhi-gashkitooyin gwayag ji-gikino'amaageyin ezhiseg anishinaabemowin.

Godag Ge-dazhinjigaadeg

Gaa-niigaaniid miinawaa bakaan gegoo o-gii-maajii-dazhindaan. Aaniin ge-izhichigeng ishkwaaseg maawaji'idiwin. Amii enisidawinigaadeg niizhoobii'igan maawach e-aabajitoowaad anishinaabeg omaa akiing. Igi eta Saskatchewan zhigwa Quebec gaa-onjiiwaad bakaan izhibii'igewag, e-jakibii'igewaad.

Ganage daa-ozhichigaade okobiwin ge-izhi-abiwaapan gichi-ayaag, gaa-nagajitoowaad gaye anishinaabemowin gaye igi gaa-aanakanootamaagewaad, ji-nagishkodaadiwaad aayaakaw ji-ozhitoowaad oshki-ikidowinan, oshki-izhinikaajiganan, ji-dazhindamowaad gaye ini ikidowinan, naasaab ji-gagwe-izhinikaajigeying, aaniindi gaa-onjiiying, aaniish ningoding gi-ga-meneshkwadoonamaadimin mazina'igan, amii dash naasaab ge-gii-onji-gagwe-izhinikaajigeying, ji-nisidawinamowaad anishinaabe'gikino'amawaaganag miziwe gaa-ayaawaad gidoozhibii'iganinaan. Gaawiin wiin igo eta igi gaa-onjiiying, ji-nisidawinamowaad gidoozhibii'iganinaan, igi gaye waasa gaa-onjiiwaad anishinaabeg.

Bezhigwan gaa-onjiiwaad dash gii-wiindabindiwag miinawaa. Gaawiin dash owe gii-minosesinoon ji-izhichigeng. Ozaam gii-onaase bezhigwendamowin. Wiinawaa igi Quebec gaa-onjiiwaad o-gii-wii-gichiwinaanaawaa odoozhibii'igewiniwaa. Gaye igi Sask-atchewan gaa-onjiiwaad, baamaa miinawaa nin-ga-dazhindaamin owe gii-ikidowag. Amii dash miinawaa gii-ani-dazhinjigaadeg iwe izhichigewin Anishinaabemowin Teg gaa-izhinikaadeg. Niizho-biboon aazha izhise apii gaa-gii-maajitoowaapan igi anishinaabeg Sault Ste. Marie, Ontario gaa-ayaawaad imaa Manidoominising gaye zhaawanong Ontario onjiiwag igi gaa-niigaaniitamowaad. Gaawiin wiin ningaabii'anong gaye giiwedinong onjiisiiwag gaa-dagwiiwaad. Amii dash gaa-izhi-ishkwaaseg maawaji'idiwin gii-ishkwaa-dazhindeg owe.

Gaa-inenjigaadeg

Gaawiin gii-miinaasiiwag anishinaabeg gegoon ji-mooshkinebii'amowaad ji-ikidowaad aaniin gaa-inendamowaad gaa-izhisenig owe maawaji'idiwin.

Ishkwaawaach Inendamowin

"Niizhoobii'igan" maawach niibiwa anishinaabeg gaa-aabajitoowaad imaa Canada akiing gaye imaa Gichi-mookomaanakiing. Giishpin dash wii-bimaajitooying gidanishinaabemo wininaan gakina gi-daa-odaapinaamin ji-aabajitooying iwe izhibii'igewin., ji-maajii-ozhitooying mazina'iganan iwe ge-izhibii'igaadegin, miziwe dash ji-izhinizha'amaadiying ini mazina'iganan.

Aanikewiindamaagewin A – Ezhibii'igeng

Province/State	**Gaa-onjiiwaad**	**Inwewinan**										
Quebec (Jakibii'igewin)	e i í o ó a á	b-p	dj-ch	d-t	g-k	h	m	n	z-s	w	y	j-ch
Ontario (niizhoobii'igewin gaye Bakaan izhibii'igewinan)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Michigan (Niizhoobii'igewin gaye Bakaan izhibii'igewinan)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Wisconsin (Niizhoobii'igewin gaye Bakaan izhibii'igewinan)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Minnesota (Niizhoobii'igewin gaye Bakaan izhibii'igewinan)	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
North Dakota (Niizhoobii'igewin)	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
Manitoba (niizhoobii'igewin gaye Bakaan izhibii'igewinan)	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
	e i i o o a a	b-p	c-c	t-t	g-k	h	m	n	s-s	w	y	s-s
Saskatchewan (Jakibii'igewin)	e i í o ó a á	b-p	c-hc	t-t	g-k	h	m	n	s-hs	w	y	s-hs
	e i í o ó a á	b-p	c-hc	t-t	g-k	h	m	n	z-s	w	y	s-hs
Alberta (Jakibii'igewin)	e i í o ó a á	p-hp	c-hc	t-ht	k-hk	h	m	n	s-hs	w	y	s-s

Aanikewiindamaagewin B – Maawaji'iding

Nitam Gaa-giizhigag

9:00 am	Anami'aawin
9:30 am	Boozhi'iwewin
11:00 am	Gii-maajii-dazhinjigaade ozhibii'igewin
12:00	Naawakwe-wiisiniwin
1:00 pm.	Bapakewag ji-dazhindamowaad ozhibii'igewin. Oda-ganawaabandaanaawaan bebakaan gaa-onjiimagakin ozhibii'iganan.
6:00 pm	Onaagoshi-wiisiniwin
7:30	Da-dibaajimowag anishinaabeg imaa Ontario Room. Dan zhigwa Dennis Jones da-niigaaniiwag, giiwedinong Ontario e-onjiiwaad.

Ani-waabang

9:00 am	Anami'aawin
9:30 am	Geyaabi gabe-giizhig o-da-dazhindaanaawaa ozhibii'igewin.
12:00	Naawakwe-wiisiniwin
1:00 PM	Ozhibii'igewin ji-dazhinjigaadeg. Ji-maamawibiwaad ji-dazhinjigaadeg ozhibii'igewin. O-da-gagwe-ozhitoonaawaa bezhig ozhibii'igewin ge-aabadag.
6:00 pm	Onaagoshi-wiisiniwin
7:30 pm	Da-dadibaajimowag anishinaabeg.

Ishkwaawaach Giigizhigag

9:00 am	Anami'aawin
9:30 am	Maamaw da-gaagiigidowag anishinaabeg gichi-bakesichiganing, ozhibii'igewin ji-dazhindamowaad, gaa-gii-ikidowaad ji-wiindamaadiwaad. Bezhig ozhibii'igewin da-odaapinigaade.
12 noon	Naawakwe-wiisiniwin
1:00 pm	Geyaabi da-nana'ibii'igaade ozhibii'igewin ge-odaapinigaadeg. Da-dazhinjigaade giishpin ji-ozhichigaadeg izhichigewin ge-izhi-abiwaapan gichi-aya'aag gaye gaa-nagajitoowaad anishinaabemowin gaye gaa-aanakanootamaagewaad ji-ani-naagajitoowaad oshki-izhinikaajiganan.
	Ishkwaawaach boozhoo'iwewinan.

Aanikewiindamaagewin C – Gaa-gii-biizhaawaad

Marie Anichinape

Judith Brazeau
Lac Simon, Que.

Pauline Decontie
Steering Committee Member, Maniwaki, Que.

Doria Dumont
Elder, Lac Simon, Que.

Georgette Dumont
Student, Lac Simon, Que.

Marie A. Dumont
Teacher, Lac Simon, Que.

Mani Dumont
Algonquin Language Teacher, Que.

Lena Jerome
Elder, Rapid Lake, Que.

Teresa Maranda
Box 24, Lac Simon, Que.

Donat Moushoom
Elder, Lac Simon, Que.

Thomas Papatens
Elder, Lac Simon, Que.

Evelynn Papatie
Student, Lac Simon, Que.

Jeannette Papatie
Translater, Lac Simon, Que.

Alice Pien
Culture Agent, Lac Simon, Que.

Eric Pien
Student, Lac Simon, Que.

Mary Pien
Algonquin Language Teacher, Lac Simon, Que.

Howard Polson

Jacob Wawatie
Rapid Lake, Quebec.

Zhaawanong Ontario

Don Abel
Ojibwe Language Teacher, Brimley, Michigan

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Ojibwe Language Student, Cape Croker

Joanna Anaquod
Ottawa

Nancy Armstrong
West Bay

Mary Assinewi
Toronto, Ontario

Lily Bourgeois Osawamik
Peterborough

Alan Corbiere
Ojibwe Language Student, Toronto

Sandra Corbiere
Ojibwe Language Teacher, Sagamok

Yvonne Corbiere
Ojibwe Language Student, Toronto

Doris Fisher
Ojibwe Language Teacher/Elder/Translator

Jim Fox
Ojibwe Language Teacher

Louise Garrow
Ojibwe Language Student, Peterborough

Joan Greenbird
Conference Volunteer, Woodland Cultural Centre, Brantford

Virginia Henry
Sarnia

Rhonda Hopkins
Publisher, Muncey

Maxine Jacobs
Ojibwe Language Teacher, Sagamok

Polly Keeshig-Tobias

Amos Keye
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Linda King
Parry Island

Randy Mahgagahbow
Curve Lake

Irene Makadebin
Sagamok,

Joanne Mason
Toronto

Beatrice McCue
Georgina Island

Barbara McDonald
Ojibwe Language Teacher, Sutton (Georgina Island)

Bryan McGuinness

Lillian McGregor
Birch Island

Olive McGregor
Birch Island

Blanche Meawasige
Sudbury

Angie Montour
Conference Volunteer, Woodland Cultural Centre, Brantford

Rose Nadjiwan
Ojibwe Language Teacher, Wiarton

Violet Naokwegijig
Wiky

Monica Nawagabow
Birch Island

Theda Neganegijig
Toronto

Barb Nolan
Ojibway Language Teacher, Sault Ste. Marie

Florence Osawamik
Wikwemikong

Martina Osawamik
Sudbury

Liz Osawamik
Wikwemikong

Mary Otakwadjiwan
Little Current

Theresa Pangowish
West Bay

Barb Peltier

Rose Peltier
Sandra Peltier

Elizabeth Pitawanakwat
Sault Ste. Marie

Violet Pitawanakwat
Wikwemikong

Darlene Rivers
Thamesville

Marie Roy

Carlo Rupnik
Pic River

Gerrard Sagassige
Curve Lake

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Ojibwe Language Teacher

Teresa Shawanda
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Violet Shawanda

Verne Shawkence
Ojibwe Language Teacher, Kettle and Stoney Point

Helen St. Pierre
Mactier

Mary Sturgeon
Muncey

Isadore Toulouse
Toronto

Linda Toulouse
Sagamok

Mary Ann Trudeau

Rosemarie Trudeau
Wikwemikong

Pearl Wandibens
Sheguiandah

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Toronto

Marjorie Webkamigad
Wikwemikong

Mary Wemigwans
Toronto

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Steering Committee Member/Ojibwe Language Teacher, Lettelier, Mb.

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Curve Lake

Shirley Williams
Peterborough

Giiwedinong Ontario

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Ojibwe Language Teacher, Thunder Bay

Ruth Baxter Corbett
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Margaret Big George
Ojibwe Language Teacher, Duluth

Mary Bombay
Fort Frances

Elaine Boyce
Ojibwe Language Teacher Trainee, Fort Hope

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Chief, Lac Seul First Nation, Lac Seul

Bonnie Goodchild
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Pat Green
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May Jaimison
Ojibwe Language Teacher

Laura James
Ojibwe Language Teacher

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Ojibwe Language Teacher, International Falls, Minnesota

Dennis Jones
Ojibwe Language Teacher,Minneapolis, Minnesota

Nancy Jones
Elder, Nickegouseminikaning

Jimmy Keeper
Pikangikum

Daisy Kejick
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Elder, Dryden

Rosabelle Major
Interpreter, Kenora

Julia Mandamin
White Dog

Genevieve McGuiness
Ojibwe Language Teacher, Fort Frances

Darlene Mekanak
Webique

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Linda Neshinapaise
Fort Hope

Patricia Ningewance
Ojibwe Language Teacher, Lac Seul

Alice Nummelin
Ojibwe Language Teacher, Ear Falls

Steven Ombash
Elder, Cat Lake

Emma Oskineegish
Ojibwe Language Teacher, Summer Beaver

Doug Redsky
Shoal Lake 40

Terry Skead
Rat Portage

Rosie Spoon
Mine Centre

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Edna Whitefeather
Elder, Sioux Narrows

Beverley Wilson
Ojibwe Language Teacher, Emo

Gichi-mookomaanakiing: Michigan, Wisconsin, Minnesota, North Dakota

Vivian Ackley
Elder, Watersmeet, Michigan

Ruth Antone
Elder, Watersmeet, Michigan

Roxanne Bain
Elder, Watersmeet, Michigan

Russell Boyd
Onamia, MN

Margaret Cooper
Wisconsin

Rick Greshick
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Mary Hart

Ted Holappa
Kinchelow, Michigan

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Alice May
Elder, Watersmeet, Michigan

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Lac Du Flambeau Wis

Margaret Norris

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Yvonne Thomas
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Tony Treuer
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Harvey White
Watersmeet, Mi.

Vernon Whitefeather
Elder, Blackduck, Minnesota

Manitoba

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Winnipeg, MB

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Winnipeg, MB

Charles Beaulieu
Elder, Amaranth, MB

Shirley Berthelette
Sageeng

George Blackbird
Teacher, Elphinstone, MB

Annie Boulanger
Winnipeg, MB

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Falcon Rapids, MB

Velma Campbell
Falcon Rapids, MB

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Natasha Henderson
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Julia Mandamin
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Ron Missyabit
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Brian Monkman
Ebb and Flow

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Leonard Nelson
Ginew

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Elder, St. Martin

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Dauphin

Melvin Swan
Winnipeg

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Elder, Pine Falls

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Ojibwe Language Teacher, Winnipeg

Saskatchewan

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Kamasack

Sharon Kaye
Saulteaux Language Teacher, Grenfell

Violet Keepness
Saulteaux Language Teacher, Ederwald

Albert Keshane
Teacher/Elder, Kamsack

Delvina Kewisteep
Rose Valley

Leonard Kichi-monias
Regina

Stella Kichi-monias
Conference Facilitator/Saulteaux Language
Teacher, Regina

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Student, Saskatoon

Brenda Marceland
Saulteaux Language Teacher, Lestock

Frances Monroe
Substitute Teacher, Kamsack

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Student, Tisdale

Sandra Naepetung
Tisdale

Vivian Nanaquawetung
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Betty Nippi
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Yellowquill

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Administrator, Saskatoon

Edna Sangwai
Grenfell

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Mary Scott
Saulteaux Language Teacher, Pleasantdale

Roger Scott
Elder, Tisdale

Andrew Severight
Ojibwe Language Teacher, Edenwald

Leslie Strongquill
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Saulteaux Language Teacher, Archerwill

Stanley Whitehead
Archerwill

Joe Windigo
Elder, Saskatoon

Mervin Wolfe

Alberta

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Elder/Saulteaux Language Teacher, Rocky Mountain House

Cheechee Yellowface
Rocky Mountain House

Alice Strawberry
Chief, Rocky Mountain House

Theresa Strawberry
Rocky Mountain House

British Columbia

Vivian Ferguson
Harrison Hot Springs

Gail Meagwe
Ojibway Language Teacher

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Teacher, Notre Dame du Nord

Tom Mapachee
Amos

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Algonquin Language Teacher, Wagoshing

Lena Polson
Algonquin Language Teacher, Winneway

Ontario

Eli Baxter
Muncey

Tom Beardy
Thunder Bay

Doris Boissoneau
Garden River

Janet Bruyere
Ft. Frances

Mary Ann Corbier
Ojibwe Language Teacher, Sudbury

Jeannette Commanda
Blind River

Cindy Fisher
Heron Bay

Joanne Labelle
Thunder Bay

Valda Lesperance
Ojibwe Language Teacher, Macdiarmid

Elizabeth McCoy
Elder, Sault Ste. Marie

Carol Morrison
Muncey

Claire Moses
Pic River

Rose Moses
Ojibwe Language Teacher, Heron Bay

Rubina Naogizic
Ojibwe Language Teacher, Sault Ste. Marie

Lucy Quezence
Ojibwe Language Teacher, Lac Seul

Mike Riverside
Dryden

Sam Senecal
Student, Sault Ste. Marie

Jim Wemigwans
Toronto

Saul Williams
Weagamow Lake

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Hayward, Wisconsin

Lucy Begay
Hayward, Wisconsin

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Ojibwe Language Teacher, Milles Lacs

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Elder, Ojibwe Language Writer/Teacher, Hayward, Wi

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Lac Du Flambeau
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Ojibwe Language Teacher, Marquette, Michigan

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Rita Corbine
Hayward, Wisconsin

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Ojibwe/Indian Studies Coordinator, Fond du Lac,Minnesota

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Wisconsin

Joan Donald
Elder/Ojibwe Language Teacher, Nett Lake, Mn

Vicky Dowd
Hannahville, Michigan

Candace Escoval
Ojibwe Language Teacher, Chicago, Illinois

Robert Fairbanks
Lawyer, Oklahoma

Henry Flocken
Cass Lake, Mn

Lynn Ketola
Sault Ste. Marie, Mi.

Ona Kingbird
Ojibwe Language Teacher, Minneapolis, Minnesota

Richard LaFramboise
Belcourt, North Dakota

Francine Loper
Hannahville, Mi.

Julie Martinson
Ojibwe Language Teacher, Lac Courtes Oreilles, Wi

Joanne Mason

Larry Matrious
Ojibwe teacher, Hannahville, Escanaba.

Alice May
Watersmeet, Mi.

Joe Megwanabe

Elder, Hannahville

Jim Miller
Lac Court Oreille, Wisconsin

Cecilia Myron
Turtle Mountain, North Dakota

Thelma Nayquonabe
Lac Courte Oreilles, Wi.

Earl Nyholm
Bemidji, Minnesota

Leslie Pelletier
Turtle Mountain, North Dakota

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Ojibwe Language Teacher, Hannahville, Mi.

Angie Ross
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Hank Shuman
Elder, Lac du Flambeau, Wi.

Eileen Skinaway
Elder, Luck, Wi.

Larry Smallwood
Ojibwe Language Teacher, Hannahville, Michigan

Sonny Smart
Bad River Reservation, Wi.

Marlene Stately
Ojibwe Language Teacher, Bagley, Minnesota

Lynn Taylor

Lloyd Topsky
Box Elder, Montana

Joan Webkamigad
Lansing, Michigan

Alma Wilkie
North Dakota

Manitoba

Isaac Beaulieu
Elder, Sandy Bay

Jean Bishop
Ojibwe Language Teacher, Wpg.

Karen Bruyere
Teacher, Sageeng, Mb

Isabel Courchene
Teacher, Sageeng, Mb.

Judy Doolittle
Ojibwe Language Teacher Trainee, Amaranth

Elizabeth Kejick Mason
Teacher, Winnipeg

Elizabeth Loran
Gull Lake

Olga McIvor
Ojibwe Language Teacher, Winnipeg

Randy Thomas
Roseau

Valerie Roulette
Ojibwe Language Teacher, Sandy Bay

Saskatchewan

Alvin Musqua
Saskatchewan

Orvin Scott
Saulteaux Language Teacher, Pleasantdale

Marcia Shepherd
Carlyle

British Columbia

Shirley Peters

Aanikewiindamaagewin D – Aaniin ezhibii'igeng miziwe

Gaa-jakibii'igewaad

Kitigan Zibi, Quebec
Pikogan, Quebec
Rapid Lake, Quebec
Lac Simon, Quebec
Wolf Lake, Quebec
Winneway, Quebec
Golden Lake, Ont.
Cote, Sask.
Cowessess, Sask.
Fishing Lake, Sask.
Gordon, Sask.
Keeseekoose, Sask.
Key, Sask.
Kinistin, Sask.
Muscowpetung, Sask.
Muskowekwan, Sask.
Okanese, Sask.Pasqua, Sask.
Peepeekisis, Sask.
Sakimay, Sask.
Saulteaux, Sask.
White Bear, Sask.
Yellow Quill, Sask. (Nut Lake)
O'Chiese Band, Alberta
Kitigan Zibi Cultural Centre, Maniwaki, Quebec
Saskatoon Indian Cultural Centre, Saskatoon, Saskatchewan
University of Saskatchewan, Regina, Saskatchewan
Saskatchewan Indian Federated College, Regina, Saskatchewan

Aanind Mazina'iganan:

Algonquin Lexicon/Gitigan Zibi
Saskatchewan publications include the Okinins Series Storybooks (10).

Gaa-niizhoobii'igewaad:

Alderville, Ont.
Aroland Reserve, Ont
Batchewana, Ont.
Big Grassy, Ont.
Big Island Reserve, Ont.
Chippewas of Georgina Island, Ont.
Chippewas of Kettle and Stoney, Ont.
Chippewas of Rama, Ont.
Chippewas of the Thames, Ont.
Chippewas of Nawash, Ont.
Chippewas of Sarnia, Ont.
Chippewas of Saugeen, Ont.
Cockburn Island, Ont.
Couchiching, Ont.
Curve Lake, Ont.
Dalles, Ont.
Dokis, Ont.
Eagle Lake, Ont.
Fort William, Ont.
Garden River, Ont.
Ginoogamiing (Long Lac), Ont.
Grassy Narrows, Ont.
Gull Bay, Ont.
Henvey Inlet, Ont.
Hornepayne, Ont.
Lac De Milles Lacs, Ont.
Lac La Croix, Ont.
Lake Nipigon, Ont.

Long Lake 58, Ont.
Michipicoten, Ont.
Mississauga, Ont.
Mississauga of New Credit, Ont.
Mississauga of Scugog, Ont
Wikwemikong, Ont.
Naicatchewenin, Ont.
Nigigousiminikaning, Ont.
Nipissing, Ont.
Northwest Angle 33B, Ont.
Northwest Angle 34A, Ont.
Ojibways of Hiawatha, Ont.
Onegaming, (Sabaskong) Ont.
Pays Plat, Ont.
Pic Heron Bay, Ont.
Pic Mobert, Ont.
Rainy Lake Reserve, Ont.
Rat Portage, Ont.
Red Rock (Lake Helen), Ont.
Rocky Bay Reserve, Ont.
Sagamok, Ont. (Spanish River)
Sandpoint, Ont.
Saugeen, Ont.
Seine River, Ont.
Serpent River, Ont.
Shawanaga, Ont.
Sheguiandah, Ont.
Sheshegwaning, Ont.
Shoal Lake 39, Ont.
Shoal Lake 40, Ont.
Sioux Narrows, Ont.
Stanjikoming, Ont.
Sucker Creek, Ont.
Teme-Augama (Temagami), Ont.
Thessalon, Ont.
Wabaseemong (White Dog), Ont.
Wabauskang, Ont.
Wabigoon, Ont.
Walpole Island, Ont.
Wasauksing (Parry Island), Ont.
Washagamis Bay, Ont.
West Bay, Ont.
Whitefish Bay, Ont.
Whitefish Lake, Ont.
Whitesand, Ont.
Grand Portage, (Pigeon R.) Mn. USA
Milles Lacs Reservation, Minnesota, USA
Nett Lake (Bois Fort), Minnesota USA
Red Lake Reservation, Minn. USA
White Earth Res., Minnesota USA
Bay Mills Res., Michigan USA
Grand Traverse Res., Michigan USA
Hannahville Ind. Com., Mich. USA
Isabella Res., Michigan USA
Sault Ste. Marie Tribe of Chippewa Indians, Michigan. USA
Turtle Mountain, N. Dakota USA
Bad River Res., Wisconsin USA
Lac Courtes Oreilles, Wisconsin USA
Lac Du Flambeau, Wisconsin USA
Red Cliff Res., Wisconsin USA
St. Croix Res., Wisconsin USA
Magnetawan, Ont.
Mattachewan, Ont.
Mattagami, Ont.
Moose Deer Point, Ont.
Hollow Water, Manitoba
Roseau River, Manitoba
Roseau Rapids, Manitoba
Berens River, Manitoba
Bloodvein River, Manitoba
Brokenhead River, Manitoba
Buffalo Point, Manitoba
Crane River, Manitoba
Dauphin River, Manitoba
Duck Bay, Manitoba
Ebb and Flow, Manitoba
Fairford, Manitoba
Fisher River, Manitoba
Jackhead, Manitoba
Keeseekoowenin, Manitoba
Lake Manitoba, Manitoba
Lake St. Martin, Manitoba
Little Black River, Manitoba
Little Grand Rapids, Manitoba
Little Saskatchewan River, Manitoba
Long Plains Reserve, Manitoba
Pauingassi, Manitoba

Peguis, Manitoba
Pine Creek, Manitoba
Swan Lake, Manitoba
Poplar River, Manitoba
Portage La Prairie, Manitoba
Rolling River Reserve, Manitoba
Valley River, Manitoba
Waterhen, Manitoba
Waywayseecappo, Manitoba
Red River Community College, Winnipeg, Mb.
Lakehead University, Thunder Bay
University of Manitoba, Winnipeg, Manitoba
University of Wisconsin, Madison
Bemidji State University, Bemidji Mn.
University of Minnesota, Minneapolis, Mn
Laurentian University, Sudbury, Ontario
Trent University, Peterborough, Ontario
Fanshawe College, Ont.
Sault College, Sault Ste. Marie, Ontario
Algoma University, Sault Ste. Marie, Ont.
United Native Friendship Centre, Fort Frances, Ontario
Ojibway Cultural Foundation, West Bay, Ontario
Ojibway Cultural Centre, Kenora, Ont.
Itasca Community College, Grand Rapids, Mn.
Manitoba Association for Native Languages, Winnipeg, Manitoba
Manitoba Indian Cultural Education Centre, Winnipeg, Manitoba

Aanind Mazina'iganan:

Anishinaabemodaa: Becoming A Successful Ojibwe Eavesdropper/Ningewance
Ojibwe Dictionary/Nichols and Nyholm
Ojibwe Dictionary/Rhodes
Ojibwemowin/Staples
Oshkaabewis Journal/Bemidji
Survival Ojibwe/Ningewance
Travelling With Ojibwe/
Kidwenan/Toulouse

Gaa-gwaashkwebijiganibii'igewaad gaye igi wiinawaa go gaa-ozhitoowaad ge-izhibii'igewaad

Cat Lake, Ont.
Constance Lake, Ont.
Fort Hope, Ont.
Lac Seul, Ont.
Pikangikum, Ont.
Poplar Hill, Ont.
Ft. Alex Res., (Sageeng), Manitoba
New Slate Falls, Ont.
New Osnaburgh, Ont.
Webique, Ont.
Summer Beaver, Ont.
Ogoki Post, Ont.
University of Toronto, Ont.
Confederation College, Thunder Bay, Ont.
Wawatay News/Wawatay Native Communications Society, Sioux Lookout, Ont.
Ojibway Cree Cultural Centre, Timmins, Ont.

Wiinawaa go gaa-ozhitoowaad ge-izhibii'igewaad, gaye bakaan izhibii'igewinan

(Gaawiin gakina omaa niibidebiiwaasiiwag owe gaa-izhibii'igewaad aaniish ini dazhiikewinan gaa-izhi-aabadakin niizhoobii'igewin gemaa jakibii'igewin, zhaagooch niibiwa imaa ayaawag wiinawaa go gaa-ozhitoowaad ge-izhibii'igewaad. Igiwe goda gaa-nitaa-anishinaabemowaad noongom dash gaa-maajii-anishinaabebii'igewaad.)

Fond Du Lac Res. Minnesota, USA
Leech Lake Reservation, Mn. USA
Beausoleil, Ont
Brunswick House, Ont.
Beaverhouse, Ont.
Chapleau Ojibwe, Ont.
Sokoagon Chippewa Com. Wis. USA
Sandy Bay, Manitoba

Aanind Mazina'iganan

Materials/Rosemarie Christianson, Duluth, Minnesota
Grandmother's Stories/Sandy Bay
Ojibway Lessons/Basil Johnston
Dictionary of the Otchipwe Language/Baraga
Ojibwe Dictionary/Wilson
Saulteaux Lessons/Voorhis